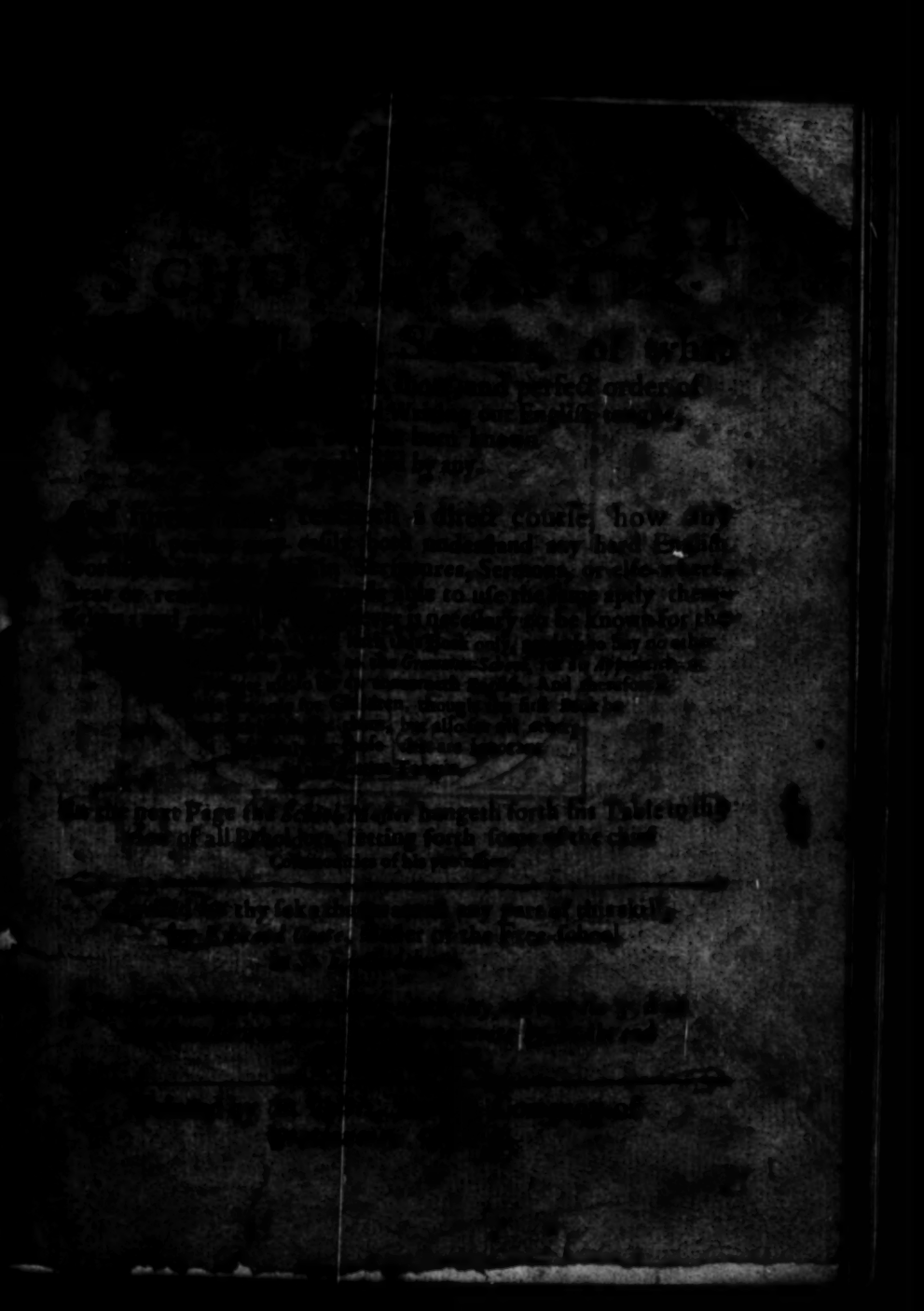

BIBLIOTHECA BODLEIANA

The School-Master his Profession.

I Profess to teach thee that art utterly ignorant, to read perfectly, to write truly, and with judgment to understand the true reason of our English tongue, with great expedition and pleasure. I will teach thee that art imperfect in either of them, to perfect thy skill in few daies with great ease.

I undertake to teach my Schollers, that shall be trained up for any Grammar-school, that they shall never erre in writing the true Orthography of any word truly pronounced: which, what ease & benefit it will bring unto School-masters, they best know. And the same proffer do I make all other, both men and women, that now for want thereof are ashamed to write to their best friends, for which I have heard many Gentlemen offer much.

I assure all School-masters of the English tongue, that they shall not onely teach their Schollers with greater perfection, but also they shal with more ease and profit, and in shorter time teach an hundred scholars, than before they could teach forty.

I hope by this plain and short way of teaching, to encourage many to read, that never otherwise would have learned. And so more knowledge will be brought into this Land, and more books bought than otherwise would have been.

I shall ease the poorer sort of much charge they have been at, in maintaining their children long at school, and in buying of many books.

Strangers, that do now blame our tongue of difficulty and uncertainty, shall by me plainly see and understand those things which they have thought hard.

I do teach the first part of Arithmetick, to know or write any number.

By the Practice hereunto adjoyned, all Learners shall so frame and tune their voices, as that they shall truly or naturally pronounce any kind of stile in either Prose or Verse.

By the ſame practice children ſhall learn, in a Catechiſm, *the knowledge of the principles of true Religion, with precepts of vertue and civil behaviour.*

I have made a part of a brief Chronology, for practiſing of reading hard words, wherein thou ſhalt be much helped for the underſtanding of the Bible, *and other Hiſtories: and a Grammar-Scholar learn to know when his Authors, both* Greek *and* Latin *lived; and when the principal Hiſtories in them were done.*

I have ſet down a Table containing and teaching the true writing and underſtanding of any hard Engliſh *word borrowed from the* Greek, Latin, *or* French, *and how to know the one from the other, with the interpretation thereof, by a plain Engliſh word: whereby the Children ſhall be prepared for the underſtanding of thouſands of* Latin *words before they enter the Grammer-School, which alſo will bring much delight and judgment to others. Therefore if thou underſtandeſt not any word in this Book, not before expounded, ſeek the Table. If I be generally received, I ſhall cauſe one uniform manner of teaching; a thing which as it hath brought much profit unto the* Latin *tongue, ſo would it do to all other Languages, if the like were practiſed.*

Finally, I have given thee ſuch Examples for fair writing, whereby in every School all bad hands may be abandoned; that if thou ſhouldeſt buy the like of any other (which thou ſhalt ſeldom find in England) *they alone will coſt thee much more money than I ask for my whole Profeſſion.*

If thou deſireſt to be further ſatisfied, for the Performance of theſe things, read the *Preface*; where thou ſhalt alſo ſee the reaſon of ſome things in the firſt Book which thou mighteſt otherwiſe diſlike.

OTher men in their Writings (gentle Reader) may juſtly uſe ſuch ſtile, as may declare learning or eloquence fit for a School, but I am inforced of neceſſity, to affect that plain rudeneſs, which may fit the capacity of thoſe perſons with whom I have to deal; the learned ſorts are able to underſtand my purpoſe, & to teach the Treatiſe without further directions. I am now therfore to direct my ſpeech unto the unskilful which deſire to make uſe of it for their own private benefit, & to ſuch men and women of trade, as Taylors, Weavers, Shop-keepers, Seamſters, and ſuch others, as have undertaken the charge of teaching others. Give me leave therefore (I beſeech thee) to ſpeak plainly and familiarly unto thee: yea, let me intreat thee to give all diligent regard to thoſe things which I ſhall deliver unto thee: I ſeek nothing by thee, but thy own pleaſure, eaſe and profit, and the good of thy Scholars. If peradventure for 2 or 3 daies at the firſt, it may ſeem ſomewhat hard or ſtrange to thee, yet be not diſcouraged, neither caſt it from thee; for if thou take but diligent pains in it but 4 days, thou ſhalt learn many very profitable things that thou never kneweſt: yea, thou ſhalt learn more of the Engliſh tongue, than any man of thy calling (not being a Grammarian) in England knoweth: thou ſhalt teach thy Scholars with better commendation and profit, than any other (not following this order) teacheth; and thou maiſt ſit on thy Shop-board, at thy Loom, or at thy Needle, and never hinder thy work to hear thy Scholars, after once thou haſt made this little book familiar to thee. The practice and order of ſtudy, I know is a ſtranger to thee; yet muſt thou now be ſure, that thou paſs not over any one word before thou wel underſtand it. If thou canſt not find out the meaning & true uſe of any rule or word, & have none preſent to help thee, make a mark thereat with thy pen or pin, until thou meeteſt with thy miniſter, or other learned Scholars, of whom thou maiſt enquire; and do not think it any diſcredit to declare thy want being in a matter pertaining to Grammer, or other ſuch like things, as thoſe of thy condition are uſually unacquainted with: rather aſſure thy ſelf, that all wiſe men will commend thee that deſireſt knowledge, which many reject: but they which refuſe to be directed, I know are ſuch as delight in their ſottiſh ignorance, like *Stoggin*'s Prieſt, who becauſe he had uſed his old *Mumpſimus* for theſe dozen of yeats, would not leave it for the other new *Sumpſimus*, though it be never ſo good. Two things generally you muſt mark for the uſe of this Book. Firſt, the true underſtanding of it in the matter. Secondly the manner of learning of it, if thou be only a Scholar; then the other of teaching it, if thou be alſo a Teacher. And for the firſt, Where I profeſs to teach with far more eaſe and pleaſure to the Learner, and therefore with greater ſpeed than others: underſtand the reaſon. Thou haſt but two principal things to learn: to ſpell truly any word of one ſyllable, and to divide truly any word of many. For the firſt, I have diſpoſed ſyllables ſo in the firſt Book, however at the firſt ſight they may ſeem common, as thou canſt meet none, but either thou haſt it there ſet down, or at leaſt ſo many like both for the beginning and ending, as that none can be pronounced unto thee, that thou ſhalt not be skilful in.

And

And I have begun with the eaſieſt, proceeding by degrees unto harder, that, they firſt learned, all other might follow with very little labour. Theſe ſyllables known, becauſe all words be they never ſo long or hard, be made of them, thou haſt nothing to learn, but to divide them; for which I have laid down ſo eaſy and certain Rules (believe me that have tried) as thou ſhalt never err in any hard word. I doubt not but thy own experience ſhall find this to be true, and ſo my promiſe in that point performed to the full. Marvel not, why in the firſt Book, I have differed in writing many ſyllables from the uſual manner; yea, from my ſelf in the reſt of my Work, *simpl* without (*e*) and *tun* with one (*u*) and *plum* not plumme, my reaſon is, I have put there no more letters than are of abſolute neceſſity, when in the reſt I have followed cuſtom: yea often I write the word deverſly (if it be uſed differently) the better to acquaint thee with any kind of writing. Touching the ſpeeches at the end of the 1, 2, 4, 7 & 8, Chapters, regard not the matter (being vain) but my purpoſe, which is to bring thee to preſent uſe of reading words of one ſyllable, which thou haſt learned to ſpell, that ſo thou maiſt have nothing in the ſecond Book to learn, but only Diviſion of words, and other hard Obſervations. The titles of the Chapters, and notes in the margin (which I would have thee alwaies diligently read and mark) will make theſe things more plain unto thee.

Alſo where I undertake to make thee write true Orthography of any words truly pronounced; I muſt mean it of thoſe words whoſe writing is determined; for there are many, wherein the beſt Engliſh-men in this land, are not agreed; As ſome write *malicious*, deriving it from *malice*, others write *malitious*, as from the Latin *malitioſus*: So ſome write *Germane* from the Latin, ſome *Germain* from the French. Neither do I deal with proper names, or ſtrange words of Art in ſeveral ſciences, nor the unknown tearms of peculiar countries (if they differ from ordinary rule) unleſs ſometimes on ſome ſpecial occaſion. I know ere this, thou thirſteſt that art a Teacher, to hear how thou maiſt with more eaſe & profit teach an hundred Scholars, than before forty: follow my advice, & I warrant thee ſucceſs. Let every one of thy Scholars (for the beſt thou haſt ſhall learn that here which he never knew; neither needeth he any other for Engliſh) provide & uſe theſe books: then divide thy Scholars into 2, 3, or 4 ſorts, as thy number is (for more thou needeſt not, although thou haſt an hundred Scholars) & place ſo many of them as are neereſt of like forwardneſs, in one leſſon or fourm, as in Grammer-ſchools, & ſo go through the whole number, not making above four companies at the moſt (ſo that thou ſhalt have but four lectures to hear, if thou haſt an hundred Scholars: whereas before thou hadſt forty lectures though but forty ſcholars. Then when thou wouldſt hear any fourm, call them forth all, be they ten, twenty or more together; hear two or three that thou moſt ſuſpecteſt to be negligent, or of a childiſh conceit, and let all the other attend; or let one read one line, ſentence, or part, another the next, and ſo through, ſo that all do ſomewhat, and none know when or what ſhall be required of him; encourage the moſt diligent and tendereſt nature: and thus doubt not, but thou ſhalt do more good unto twenty in one hour, than before unto four in ſeveral leſſons. For by oppoſing each other, as I have directed in the end of the ſecond book, emulation & fear of diſcredit, will make them envie who ſhall excel: by this

means

meanſalſo, every one in a higher form will be able to help thoſe under him, & that without loſs of time, ſeeing thereby he repeateth that which he hath lately learned. Now touching the framing & ſweet tuning of the voice, I have given this help: I have added for Proſe all ſorts of ſtile, both dialogue and other; and for Verſe, Pſalms, and other Verſes of all the ſeveral ſorts uſual, which being well taught, will frame thee to the natural reading of any Engliſh. But here I muſt make earneſt requeſt to all careful Miniſters, that as they tender the good education of the youth in their Pariſhes, they would ſometimes repair unto the Schools of ſuch teachers as are not Grammarians to hear their children pronounce; and ſo help ſuch with their diſcretion, that deſire to uſe this book in their Schools; for it is lamentable to ſee into what ignorant handling ſilly little children chance, which ſhould at firſt be moſt skilfully grounded; which is the only cauſe of ſuch woful ignorance in ſo many men & women that cannot now write (without great errour) one ſentence of true Engliſh: therefore let parents now be careful to whom they commit their children.

But to return to my teaching Tradeſman; If thou deſireſt to be informed how to teach this Treatiſe, mark diligently the Directions given in all places of the Book; and as thy Scholar is in ſaying his leſſon, mark what words he miſſeth & them note with thy pen or pin, & let him repeat them at the next lecture, and ſo until he be perfect, not regarding thoſe where he is skilful. And let his fellows alſo remember them, to oppoſe him in their propoſitions. But methought I heard thee ſay, that my reaſons have perſwaded thee to be willing to teach this, but thou canſt not move all their Parents to be willing to beſtow ſo much mony in a book at the firſt. Tell them from me, that they need buy no more, & then they ſhall ſave much by the bargain. But they will reply, that this little young child will have torn it before it be half learned. Then anſwer, that a remedy is provided for that alſo, which is this; Firſt the Printer upon ſight hereof, framed the Horn-book according to the order of this book, making the firſt part of my ſecond page the matter thereof, which in my opinion he did with good reaſon, for a child may by this Treatiſe almoſt learn to ſpell perfectly in as little time as learn well the Horn-book. But this latter being firſt learned, being the ground-work of ſpelling, all the reſt of this work will be gotten with ſmal labour. Secondly, I have ſo diſpoſed the placing of my firſt Book, that if a child ſhould tear out every leaf ſo faſt as he learneth, yet it ſhall not be greatly hurtful: for every new following Chapter repeateth and teacheth again all that went before. I hope if it be a reaſonable man, that this entrance to them prefixeth the manner how to underſtand the uſe of them, whereunto I refer thee, having been already over-tedious.

For the particular ordinary ſounding of the letters, I wholly omit, leaving it to the ordering of the Teacher, eſpecially it being ſufficiently and learnedly handled by another. Thus have I ſo pratled and liſped unto thee, as that I hope thou underſtandeſt my purpoſe and ſingle heart for thy good; which if I find accepted, I may peradventure hereafter proceed in my courſe, for the eaſy and ſpeedy attaining of the learned language: an Argument, which as it is more pertinent to my profeſſion, ſo might it be further expected from me than this poor Pamphlet. But in the mean time, if in this you find my words true, accept my good will, and give glory to God. Farewel.

Aabcdefghjiklmnopqr
zſstvuwxyz&.

ABCDEFGHJKLMNOP
QRSTUVWXYZ.

Aabcdefghjiklmnopq
rſstvuwxyz&.

ABCDEFGHJIKLMNOP
QRSTUVWXYZ.

Aabcdefghjiklmnopq
rſstvuwxyz&c.

ABCDEFGHJIKLMNO
PQRSTUVWXYZ.

ãfiſiſhſtſtſſſtſſiſſiſſ.

ãẽĩõũ.

The first Book of the English SCHOOL-MASTER.

CHAP. I.

TEaching all syllables of two letters, beginning with the easiest, and joyning them together that are of the like sound, as you may perceive by placing (c) betwixt (k) and (s), and coupling them as you see, and then teaching to read words of two letters.

This Title of the Chapter must not be taught the Scholar, but onely direct the Teacher.

a	e	i	o	u
Ab	eb	ib	ob	ub
Ad	ed	id	od	ud
Af	ef	if	of	uf
Ag	eg	ig	og	ug
Ab	eb	**	ob	**
Al	el	il	ol	ul
Am	em	im	om	um
An	en	in	on	un
Ap	ep	ip	op	up
Ar	er	ir	or	ur
At	et	it	ot	ut
Ak	ek	ik	ok	uk
Ac	ec	ic	oc	uc
As	es	is	os	us
Az	ez	iz	oz	uz
Diphthongs: Ai	ei	*	oi	*
Ay	ey	*	oy	*
Au	eu	*	ou	*
Aw	ew	*	ow	*
Ax	ex	ix	ox	ux

If you do ill, fie on us all
Ah it is so, he is my so.
Wo be to me, if I do so.

a	e	i	o	u
Ba	be	bi	bo	bu
Da	de	di	do	du
Fa	fe	fi	fo	fu
Ga	ge	gi	go	gu
Ha	he	hi	ho	hu
La	le	li	lo	lu
Ma	me	mi	mo	mu
Na	ne	ni	no	nu
Pa	pe	pi	po	pu
Ra	re	ri	ro	ru
Ta	te	ti	to	tu
Ka	ke	ki	ko	ku
Ca	ce	ci	co	cu
Sa	se	si	so	su
Za	ze	zi	zo	zu
Ja	je	ji	jo	ju
Qa	qe	*	qo	*
Va	ve	vi	vo	vu
Wa	we	wi	wo	wu
Qua	que	qui	quo	*

Up go on, O I see a py
So it is, if I do ly
Wo is me, Oh I dy,
You see in me no ly to be.

When your Scholar hath perfectly learned his letters, teach him to know his Vowels, and after two or three days, when he is skillfull in them, teach him to call all the other letters, Consonants; and so proceed with the other words of art, as they stand in the margin never troubling his memory with a new word, before he be perfect in the old.

C before a, o, u, like k, but before e or i, like s, if no other letters come between. Now may you teach your scholar, that he can spell no word without a vowel.

Teach him that (y) is put for (i) the vowel, and make him read these lines distinctly.

CHAP. II.

TEacheth to joyn the two former ſorts of ſyllables together, I mean, (*ab* and *ba*) and ſo the reſt; with practiſe of reading the ſame ſort of words of three letters. And here you ſee that this and every new Chapter doth ſo repeat all that went before, that your Scholar may forget nothing.

Here you may teach your ſcholars to call theſe words, ſyllables; and that ſo many letters as we ſpell together we call a ſyllable: and you may repeat the firſt two letters as oft as the capacity of a child ſhall require it. And for the more pleaſure of the child, I have uſed ſuch ſyllables as are uſed for engliſh words.

Ba bab, ba bad, ba bar bat bay
Be bed, be beg, be bet
Bi bid, bi bis, bi bil, bi bit
Bo bot, bo bon, bo bos boz boy
Bu bud but bus, bu bul bu buc duz
Da dad dag day dam daw day
De den det, de dew
Di did dig dim din dip
Do dog dol dop doz dot dow
Du dup dul, du dun
Fa fal fan far, fa fat
Fe fed fel, fe fen few
Fi fil fin fir fit
Fo fog foz fop, fo foy
Fu ful fur
Ga gad, ga gap
Ge ges get
Gi gib, gig gil
Go gob gop got
Gu gub gug gul, gu gum gun gup gut
Ha had hag hap, ha hat haw hay
He hed hel hem hen hew
Hi hid him, hi hip his hit
Ho hod hog, ho hom, ho hot hop
Hu huf hug hul, hu hum hur
La lad lag lap, la las law lay
Le led leg, le les let
Li lib lig lim, li lip
Lo lob, lo lol lop lot low
Lu lug, lu lul
Ma mad mam man, ma map mas maw may
Me meg men mes. Mi mil, mi mis
Mo mod mos mow. Mu mul mum mur
Na nag na nam. Ne nel net, ne new

If now your ſcholar be ready in the former terms of a Vowel, Conſonant, and a Syllable; you may now teach him what a Diphthong is, eſpecially thoſe in the former Chapter, *ai ei oi, au eu ou.*

Bi nib nit nip. Bo nod not not now
Bu num nun nut
Ba pan pas pat paw pay
Be ped peg pen. Bi pid pil pir
Bo pod pot. Bu pul pus put.
Ra rag ram ran rab rai raw rap
Re red rew. Ri rib rig rim rip
Ro rob rod ros rot. Ru rub ruf rug run
Ta tap tar tay. Te teg tel ten tew
Ti tib til tin tip tir. To tog tom top tos tow toy
Tu tub tug tun tur
Ca cal calm can cap cat
Be ket key, ki kid kis kit
Co cob cod cog, co com cow coy
Cu cud cuf, cu cul cup cur cut
Sa sad sag sam, sa saw. Se sel set
Si sip sir sit. So sob som sot sow
Su sum, su sup
Ja jag jar jaw. Je jet jew. Ju jud
Ye yel yes yet
Va van var vat. Ve ver
Wa wag wal wan was war way
We wel wed wet
Wi wil win, wo wol woe
Qua quaf quat. Qui quib quil quit.

In this kind of words of one ſyllable, we uſe only (c) before (a o, u) and (k) before (e) and (y, i) and not otherwiſe, except in fained words, as *Cis* for *Ciſly*, *Kate* for *Katherine*: and in ſome proper names, as *Cis* the father of *Saul*: but we uſe (ſ) before any vowel, therefore have I placed them as you ſee.

Boy go thy way to the top of the hill, and get me home the bay Nag: fill him well, and ſee he be fat, and I will rid me of them, for he will be but dull as his dam: if a man bid well for him I will tell him of it, if not, I do but rob him, and ſo God will vex me, and may let me go to hell, if I get but a jaw-bone of him ill.

This ſpeech is made only of words taught before, where you are not to obſerve the ſenſe being frivolous, but onely to teach diſtinct reading.

CHAP. III.

SEtteth down onely all thoſe ſyllables that are of three letters, beginning with two conſonants.

Bla ble bli blo blu
Bra bre bri bro bru

Cha che chi cho chu
Cla cle cli clo clu

Here examine your ſcholars what conſo-

nants will follow (b) and let him answer (lerr;) and so practise him in all the rest. For he more perfect he is in them, the more ease and benefit you shall find: when you come to the Rules of Division in the second book.

I call (h) a consonant hereand elsewhere for examples sake, which properly is not so, to avoid multiplicity of Rules.

Although I have so disposed these words, as that the latter chapters are a repetition of the former, yet would I have Scholars in every form say over some of that they have learned and appose one another, as I have taught in the first Chapter of the second Book.

Cra cre cri cro cru
Dza dze dzi dzo dzu
Dwa dwe dwi dwo dwu
Fla fle fli flo flu
Fra fre fri fro fru
Gla gle gli glo glu
Gna gne gni gno gnu
Gza gre gri gro gru
Kna kne kni kno knu
Pla ple pli plo plu
Pza pze pzi pzo pzu
Sca sce sci sco scu
Ska ske ski sko sku

Sha she shi sho shu
Sla sle sli slo slu
Sma sme smi smo smu
Sna sne sni sno snu
Spa spe spi spo spu
Sta ste sti sto stu
Swa swe swi swo swu
Squa sque squi squo squu
Tha the thi tho thu
Tra tre tri tro tru
Twa twe twi two twu
Wha whe whi who whu
Wra wre wri wzo wzu

CHAP. IV.

HEre are adjoyned the syllables of the former chapters, with the second sort of those in the first Chapter, beginning with (*ab.*) And then teach them to read words made of those syllables.

Bla blab, ble bled bles blew, blit blis, blo blot
Bza bzag bzand bza bzas bzat bzey
Bze bzed bzet bzew, bzim, bzo bzow
Cha champ chap chas chat che chew
Chi chil chip, Cho chod chop. Chu chud
Cra crab crag cram. Cre crew
Cri crib, cro crob cros crow, cru crum.
Dza dzab dzaf dzag dzam dzaw dzap
Dze dzeg, dzi dzip, dzo dzop, dzu dzum
Dwe dwel
Fla flag flap flat flaw flar, fle fled
Fli flit, flo flot flotw flor, flu flux
Fra fray, fre fret, fri frig, frog from frow
Gla glad glas, glo glew, gli glid
Glo glos glow, glu glum glut
Gna gnat gnaw
Gza graf gras gray, gri grig grin gro gros
Kna knap knaw, kni knit
Kno knoz know knu knuq knug

Pla

Pla plat play, Plo plod plot plow, plu plum
Pra prat pray, pre pres, pri prig
* Sca scab scan scar
Ske skeg skep shew, ski skil skin skip
Sco scof scot. Scul scum
Sha shad shal, shed shel shew
Sla slab slap, sle slew
Sli slid slip slit slo slop slow, slu slut
Sme smel, smi smit, smo smor, smu smut
Sna snag, snap snat, sni snip, sno snow, snu snut
Spa span spar, spe sped spen spew
Spi spil spin spit, spo spot, spu spur
Sta stag star stat stay, ste stem
Sti stik stil stir, sto stod stow, stu stub stuf stur
Swa swad swag swan, swap sway, swe swel
Swi swig swit swim
Tha than that thaw, the them then they
Thi thin this, tho thou, Thu thus
Tra trap tray tre try. Tri trim trip
Tro trop trow troy, tru trub trus
Twi twig
Wha what, whe when whey, whi whip, who whose whom
Wra wrap, wre wren, wri wrig wril, wro wrot
Squa squab squad squat, squi squib.

* I have placed (c, and k) as in the second Chapter: Although you shall find (k) written before (a & u) as in (skarlet skull) yet do the most exact writers say (scarlet, scul) but Kalendar.

I met a man by the way this day, who when he saw me, hit me a blow that it did swell, for that I did not stir my cap when I met him. But I fled from him, and ran my way: Then did he fret, and out-ran me, and drew out his staff, that had a knot on the end, and hit me a clap on the skull, and a cross-blow on the leg, so that I did skip at it, yet was I glad to know and to see as in a glass my bad spot: and I will pray him, that if he shall see me so gross, and so far out of the way, that he will whip me well, so that I may know what I am to do.

CHAP. V.

SEtteth down first all syllables of four letters, beginning with three consonants. Secondly, joyneth them like the

the former Chapter, with the like practice of reading. Lastly, it teacheth syllables made of Diphthongs.

Appose your Scholar in these, as I willed you in the third Chapter for the same purpose; the first of these is ever (ſ) or (ſh)

Scra scre scri scro scru | Stra stre stri stro stru
Skra skre skri skro skru | Spla sple spli splo splu
Scla scle scli sclo sclu | Spza spze spzi spzo spzu
Skla skle skli sklo sklu | Thza thze thzi thzo thzu
Spla sple spli splo splu | Thwa thwe thwi thwo thwu
Shza shze shzi shzo shzu

Scra scrap, scrat scret, scri scro scrub
Shza shzap, shze shzed shzew, shzi shzig shzil, shzu shzub shzug
Stra strag, strau stray, stre stre, stri strot strop
Spla splat, spli split
Spza spzat, spze spzed, spzi spzig
Thza thzal, thzo thzot, thzu thzum

Make your Scholars know perfectly these diphthongs, and use them to spell the two last by their sound, and not call them double ee, or double oo.

Ai ail tail quail, stai staid, bza bzain twain, wai wait
Bzau bzaul scraul, lau laud
Loi toil, boi boil spoil, joi join coin, boi bois
Ou our pour, out stout sou soul scoud scoul cloud, bow bous
Fæ fæd blæd, shæ shæp, fæ fæl bæl quæn
Boo book look hook stood, fool bool stool.

CHAP. VI.

TEaching all syllables of three letters that can end any word of two consonants.

The former Chapter doth fully teach to begin any word: these are of endings which we call terminations; therefore here I am enforced to use syllables that are no words.

Abl ebl ibl obl ubl | Alb elb ilb olb ulb
Abs ebs ibs obs ubs | Alp elp ilp olp ulp
Ach ech ich och uch | Als els ils ols uls
Acl ecl icl ocl ucl | Alt elt ilt olt ult
Alb elb ilb olb ulb | Amb emb imb omb umb
Adg edg idg odg udg | Amp emp imp omp ump
Ads eds ids ods uds | Ams ems ims oms ums
Alf elf ilf olf ulf | And end ind ond und
Ald eld ild old uld | Ang eng ing ong ung
Alk elk ilk olk ulk | Ank enk ink onk unk
Alm elm ilm olm ulm | Ans ens ins ons uns

Ant

Ant ent int ont unt
Apl epl ipl opl upl
Aps eps ips ops ups
Abt ept ipt opt upt
Arb erb irb orb urb
Ard erd ird ord urd
Arf erf irf orf urf
Arg erg irg org urg
Ark erk irk ork urk
Arm erm irm orm urm
Arn ern irn orn urn
Arp erp irp orp urp
Ars ers irs ors urs
Art ert irt ort urt
Ash esh ish osh ush
Ask esk isk osk usk
All ell ill oll ull
Alf elf ilf olf ulf
Alp elp ilp olp ulp
Alt elt ilt olt ult
Ats ets its ots uts.

force with re.

CHAP. VII.

ADjoyneth the ſyllables of the former Chapters with the firſt of the firſt Chapters, and others that begin ſyllables with ſuch practice of reading, as before.

Ba bab bal. Ga gab gabl, ſcrabl wrabl
Be beb bebl. Bi bib bibl nibl, dri dribl, ſcri ſcribl
Co cob cobl. Go gob gobl, bob bobl
Bu bub bubl, ſtu ſtub ſtubl
Cra crab crabs, dra drab drabs, ſta ſtab ſtabs
We web webs. Ri rib ribs
Lo lob lobs, ſo ſob ſobs, tu tub tubs
Ri rich, whi which, mu much, ſu ſuch
La lad lads, ſha ſhad ſhads, ſquads, Bad bed beds, pe peds
Li lid lids. Go god gods rods
Ba bak baſi ſnaſi
Ba bak bakt. De det deſt cleft
Gi gik gift lift rift, ſi fift clift
Lo lok loſt ſoft
La laugh, Hi bigh nigh
Da dag dagl, wragl dragl ſtragl
Gi gig gigl, wri wrig wrigl
Go gog gogl
Ba bal bald, Sca ſcal ſcald, Be bel beld geld
Gi gil gild, mil mild, child wild

You may ſometime ſpell this way, if the word will be more eaſy; which eſpecially when the word endeth in (*ch*, *gh* or *ſh*) for then they cannot eaſily be divided.

Ca cal calk halk talk
Pe pel pelk felk shelk twelk. Gu gul gulk
Ba bal balk chalk walk stalk
Mi mil milk silk. Po pol polk. Pu pul pulk
Ba bal balm calm palm. Pe pel pelm. Fi film. Po polm
Fa fal faln. Sto stol stoln. Swo swoln
Sca scal scalp. Pe pel pelp. Whe whelp. Gu gul gulp
Fa fal fals. Pu pul puls
Fa fal falt. Sha shalt. Be bel belt, felt melt smelt
Gi gil gilt, hilt tilt wilt spilt
La lam lamp Ken kemb, Com comb. Dum dumb thumb
Cam camp cramp damp lamp. Shzi shzim shzimp
Po pom pomp. Du dum dump. Ju jum jump crump stump
Da dam dams damps. Ste stem stems. Plu plum plums
Da dan daun daunt saunc jaunc jaunc chaunc
Se sen senc penc pene. Dui quinc sinc. Du oun ounc
Ba ban band land sand wand. Be ben lend spend send
Fi fin find blind wind. Bo bond. Po pound bound round
Ha han hang. Si sin sing thing string
Po pou poung strong wrong. Du dun dung
Ba ban bank rank blank flank frank shank
Li lin link brink pink shzink. Mon monk
Pa pan pant plant, gra graunt haunt
Be ben bent lent ment rent went spent spent
Di din dint mint flint hint splint
Fo fon font wont, bu bun hunt lunt blunt
Da dap dapl grapl gripl
Co cou coupl

Ca cap carp raps traps chaps, hi hips lips quips
So sop sops tops cops chops drops strops
Ca cap capt grapt lapt chapt strapt. Ke kep kept
Di dip dipt ript sipt tipt skipt tript stript
Do dop dopt sopt copt cropt. Su sup supt
Pe per perd. Cu cur curd
Ca car cardgard lard quard ward yard
Be ber berd. Gi gir gird, Lo lozd wozld
Ca car card carkdwark scarkdwark. Tu turk turt
Ba bar barg larg charg. Me mer merg
Di dir dirg. Go goz gozg. Su sur surg spurg

A

Ba

Ba bar bark hark mark park clark ſpark
Wo woz wozk, Lu lur lurk
Ba bar barn farm harm warm charm ſwarm
Te ter term. Fi fir firm. Wo woz wozm ſtozm
Ba bar barn warn parn. Fi firn quirn ſtirn
Bo boz bozn cozn tozn. Bu bur burn turn ſpurn
Ca car carp harp warp ſharp
We wers. Woz wozs. Cu cur curs
Ca cart dart hart part quart wart ſmart ſwart
Da*ſh daſh laſh. Ra raſh gna gnaſh
Di dir dirt, Fozt ſozt ſhozt. Hu hur hurt
Fre freſh. Fi iſh liſh
Gu guſh ruſh bluſh bzuſh cruſh puſh tuſh
Ca caſk maſk taſk. Des deſk, Hu hus huſk muſk
Fri friſs friſt wziſt. Hu muſ muſt ruſt.
Ga gas gaſp haſp raſp wzaſp. Ri riſp whiſp criſp
Ca caſt haſt kaſt laſt waſt taſt baſt chaſt
Be bes beſt, je jeſt reſt neſt weſt yeſt cheſt wzeſt
Fi fis fiſt liſt wiſt. Co cos coſt hoſt loſt moſt poſt
Du dus duſt luſt muſt ruſt
Ra rat ratl. Ke ket ketl. Ti tit titl ſpitl. Ru rut rutl
Ba ath bath. Fa faith hath lath ſaith wzath
Wi ith fith with. Do oth doth moth mouth ſouth flouth
Thzu thzuſt, thza thzaſh, thze thzeſh, thzo thzong
Twa thwait thwaits.

* The reaſon of this difference is ſhewed before.

Tell me now in truth, how rich art thou?
What haſt thou that is thine own?
A cloth for my table, a horſe in my ſtable,
Both Bridle and Saddle and Child in the Cradle,
But no bag of gold, houſe or free-hold.
My coin is but ſmall, find it who ſhall,
For I know this my ſelf, it is all but pelf,
Both Cow and Calf, you know not yet half:
She doth yield me milk, her skin ſoft as ſilk.
I got without help, a Cat and a Whelp;
A Cap and a Belt, with a Hog that was gelt,
With a pot of good drink, full to the brink,
And I had a Lark, and a Fawn from the Park.

Thus much in haſte, may ſerve for a taſte:
And ſo I muſt end, no vain word to ſpend.

CHAP. VIII.

TEaching words ending firſt in three, then in four conſonants; containing the hardeſt ſyllables of all ſorts, with practice for reading the ſame.

Ca cat caught naught taught
Ei eight, he height weight. Bi ſight bright
Bou bought ought tought wrought ſought
Ru rug rugie rugles
Bei beich weich. Fi fill filch milch pilch
Am amb ambl bramble. Scre ſcremb. Ni nim nimble
Fu fum fumbl ſtumbl. Pi nim nimph
Am amp ampl ſcampl example. Tem templ. Pim pimpl.
Pu pum pump pumpl. Pomp pomps. Pumps
Ba blanch branch paunch. Ben bench, wri wrinch.
Ca can candle handl. Spren ſprendl
For n here many put an: we may put a before n not pronounced. Pa man mantl. Spran ſprantl, grun grunt
Ten tenth, Fi nin ninth. De dep dept
Ca cam camp campt ſtampt. Tem tempt, ſtum ſtumpt
Ri kin kindl, ſpindl. Bu bun bundl
An ankl. Wri wrinkl ſprinkl. An uncl
Pan mangl tangl wrangl. Pi mingl ſingl
Ga garb garbl marbl warbl. Cu curd curdl
Ci circ circle
Fa far fardl. Gir girdl. Pu hur hurdle
Ga gar gargl. Pu pur purpl. Bi kir kirt kirtl mirtl
Tu turtl. Wo wor world. Tu cur curld
Ca caſt caſtl. Wra wraſtle. Thi thiſtle. Jug jugl
Da daſh daſht laſht waſht. Pu puſh puſht ruſht
As ask askt. Cla claſp claſpt
Words ending in four conſonants moſt of them being the plural number. Ca catch watch ſcratch. Jtch witch.

Len lenth ſtrength. Eight weight weights. (worlds
Hand handl handls. Spin ſpindls hurdles girdls. Turtles.

As

As I went thorow the Caſtle-yard, I did chance to ſtumble in a queach of brambles, ſo as I did ſcratch my heels and feet, and my gay girdle of Gold and Purple. Then I ſought how I might wreſtle out, but I daſht my hands into a bundle of thiſtles, till at the length by ſtrength of mine arms and legs, I wrought my ſelf out; but did catch a cough, and caught a wrench in mine ankle, and a ſcratch on my mouth: but now I am taught whilſt I am in this world, how to wraſtle with ſuch as are too ſtrong and full of might for me.

The end of the firſt Book.

The Second Book of the Engliſh School-Maſter.

Wherein is taught plain and eaſie rules how to divide truly and certainly, any long and hard words of many ſyllables with Rules for the true writing of any word.

CHAP. I.

In this Chapter are ſet down the words of Art uſed in this Treatiſe, and other neceſſary rules and obſervations, eſpecially words of one ſyllable, both for true writing and reading.

Maſt. Do you think your ſelf ſuf-fi-ci-ent-ly in-ſtru-cted to ſpel and read di-ſtinct-ly any word of one ſyl-la-ble, that now, we may pro-ceed to teach rules for the true and ea-ſie di-vi-ſi-on of any word of many ſyl-la-bles?

Schol. Sir, I do not well underſtand what you mean by a ſyl-la-ble?

Maſt. A ſyllable is a perfect ſound made of ſo many letters as we ſpell to-ge-ther: in di-vi-ſi-on you ſe are four ſylla-bles.

Schol. How many letters be in a ſyl-la-ble?

Maſt. Any number under nine. As I do ſay, that Welſh Knight brought ſtrength.

Schol. What letters make a ſyllable?

I divide your ſyllables for you, until you have rules of diviſion, and then I leave you to your rule: look not for any exact definitions, but for ſuch deſcriptions as are fit for children: I make (h) a letter for plainneſs which exactly is none, but a note of breathing.

Maſt. Any of the vowels, a, e, i, o, u: as a-ny, e-vil, i-dol, o-ver-turn-eth, u-ni-ty.

Schol. But Sir, I ſometime find two vowels together in one ſyllable: what ſhall I do with them?

Diphthong. * Teach that any two vowels that will make a perfect ſound is called a diphthong. * For when one is little ſounded, I call them improper diphthongs *As, Oe,* in Latin words make a diphthong.

Maſt. You muſt then call them a * Diphthong, which is nothing elſe but a ſound made of two vowels.

Schol. Will any two vowels make a Diphthong?

Maſt. No, * none that are fully ſounded, but theſe: ai, ei, oi, au, eu, ou; oo, ee, as in ſay, either, coin, taught, eunuch, ought, good, feed. Which when you find, you muſt joyn together, except in ſome proper names; as in Be-er-ſhe-ba. Na-tha-ni-el: ſo in ſee-eth, agree-ing; and in ſuch words, where a ſyllable begins with (e or i) is added to a perfect word ending in (ee) as ſee, a-gree, de-gree. But aa, oo, and ſuch like, make no diphthongs, and therefore may not be joyned.

Schol. Yet do I finde, ja, je, ji, jo, ju; va, ve, vi, vo, joyned together, as in James, Jeſus, joyn, Judas; value, verily, viſit, vow: I pray you are they then no diphthongs?

Maſt. No, for j and v joyned with a vowel in the beginning of a ſyllable, are turned from vowels into conſonants, as A-hi-jah, vul-ture.

Conſonants.

Schol. What mean you by a Conſonant?

Maſt. I mean all the other letters except the vowels; which can ſpel nothing without ſome of the vowels, as take (e) out of ſtrength, ſtr'ngth will ſpell nothing.

Schol. Why Sir (y) did even now ſpel a word, yet it is none of the vowels.

Maſt. Indeed (y) is often uſed for (i) when it is a vowel, but when they be conſonants they differ: for (y) is alſo a conſonant when it is joyned in the beginning of a ſyllable, with a vowel, as in yet, you: ſo jet differeth from yet, and ſuch like.

Schol. I pray you ſhew me the reaſon why in (like) which was the laſt word you uſed, and in many words before, you put (e) in the end which is not ſounded?

(e) not ſounded.

Maſt. This letter (e) in the end of a word not ſounded hath two principal uſes. The firſt and cheifeſt is, to draw the ſyllable long: as he is made mad.

A mill dam, a ſhrewd dame.

By

My man hath cut my horſe mane.
A great gap, gape wide.
Spare the ſpar. Be-ware of war.
Feed until thou haſt well fed.
You feel not my pain, the waſp is fel.
He hid the Dre hide.
It is a mile to the mill.
A little pin, my fleſh doth pine.
A branch of fir good for the fire.
A dor fitteth on the dore.
Toſs the ball, toſe the wool.
You have a dot on your noſe, and you dote.
Rud is not rude.
A tun of wine, a tune of a ſong.

In this ſecond when e is long it is commonly doubled and made a diphthong. Make your ſcholars very perfect in theſe, and then you may try them in other the like.

Schol. What is the ſecond uſe?

Maſt. It changeth the ſound of ſome letters: but this uſe with the further declaration of this letter, becauſe it is harder than you will at firſt eaſily conceive, I will refer you to another place.

Schol. Are no other letters not at all, or but little pronounced?

Maſt. Yea, very many: as, (a) is not pronounced in earth, goat, nor (e) in George, nor (i) in brief, nor (o) in people, neither is u pronounced in guide. All which words of all ſorts I will ſet down afterward, when I have given you more neceſſary rules in theſe three firſt Chapters, and you are better able to uſe them. Letters not pronounced.

CHAP. II.

By this Chapter you may eaſily and plainly know how many ſyllables are in every word.

Maſt. IF you diligently obſerve theſe things you cannot erre in any word of one ſyllable: therefore I will proceed to the diviſion of ſyllables; which if you carefully mark, you ſhall never fail in dividing the longeſt and hardeſt word that ever you ſhall read.

Schol. That will aſſuredly bring me great profit and pleaſure; for when I meet with a long hard word, I ſtick ſo faſt in the mire, that I can neither go forward nor backward.

ward. And I never yet heard that any ſuch rules have been yet taught by any, I pray you therefore tell me, what is the firſt general rule, or the chiefeſt ground in this work?

Maſt. Briefly, it is this: Mark how many vowels you have in a word, as in ſtrength, ti-ed, e-ſpi-ed, ſub-miſ-ſi-on, ſa-lu-ta-ti-on, re-ge-ne-ra-ti-on, ex-tra-or-di-na-ri-ly, in which ſeven words you have as many ſyllables as vowels: and above ſeven ſyllables I remember no word to be.

Schol. But I find the contrary even in this rule: for in theſe words, you, have, brief, are more vowels than ſyllables.

Maſt. It is well obſerved: therefore you muſt know that you can hardly find a general Rule, without ſome exceptions.

Schol. How many exceptions hath it?

Maſt. Three: the firſt is, when there is (e) in the end of a word, or any other vowel, not at all, or but little pronounced, as in chief, have, twice, where we have (i) ſounded in chief, not (e)

Schol. What is the ſecond exception?

Maſt. The ſecond is, that if there be a Diphthong, as in may, your, then have you two vowels in one ſyllable.

Schol. Are there not three vowels in your?

Maſt. No: for I told you before that (y) before a vowel in the ſame ſyllable, is a conſonant.

Schol. What is the third exception?

Maſt. Words ending in (es) have above one vowel, James, pre-ſerves, al-ways, names, hides, bones. But of theſe more ſhall be ſaid hereafter.

Schol. Shall I never elſe find two vowels in one ſyllable?

Maſt. Yes after (q) always is (u) with another vowel, as in quaff, queen, quick; and ſometime after (g,) as in Gualter, language: otherwiſe never; unleſs we ſay, that in words ending in (ven) as Heaven, even, are two vowels in one ſyllable, becauſe we commonly pronounce them, ev'n, heav'n.

CHAP. III.

This Chapter teacheth plain rules to divide truly the longeſt and hardeſt Engliſh words that you ſhall find.

Schol.

Schol. I have already with eaſe and certainty learned to know how many ſyllables are in a word, ſo ſoon as I ſee it; yet I know not how to divide them truly.

Maſt. Mark then theſe rules following; and thou ſhalt never fail. The firſt is, if you have two vowels come together both fully pronounced, and no diphthong, you muſt put the former of them in the former ſyllable, and the latter of them in the ſyllable following: as in try-al, mu-tu-al, ſay-ing, triumph, Ephra-im. Likewiſe when the ſame conſonants are doubled, they are divided in like manner, as ab-hor, ac-cord, ad-dar, let-ter, diſ-fer, com-mon, ne-ceſ-ſi-ty, &c. Except when they are needleſſy doubled in words of the plural number, as in plummes, hilles, whippes, cragges, for plums, hils, whips, crags.

For the latter ſyllable muſt not begin with a vowel, except the former end in a vowel.

Double conſonants.

The plural number I will now leave, dividing thoſe ſyllables which I have taught by rule, the better to bring ſcholars to preſent practice.

Schol. What mean you by the plural number?

Maſt. When naming a thing we ſpeak of more than one: as one whip, we call the ſingular number, becauſe it ſpeaketh but of one: and whips we call the plural number, becauſe it ſpeaketh of more than one.

One conſonant.

Schol. But what ſhall I do, when I find one conſonant betwixt two vowels?

Maſt. *a* You muſt put the conſonant unto the vowel following him, as in e-ver, e-nough, u-ſed, be-came, re-port, de-li-ver, re-joy-ced, di-li-gent, re-ge-ne-ra-ti-on, except compound words.

a Becauſe the former ſyllable cannot end with a conſonant, except the ſyllable following begin with a conſonant.

Schol. What kind of words be they?

Maſt. When two ſeveral words, which we call ſimple words, are joyned together; as in ſave-gard, two ſyllables; not ſave-gard, three ſyllables: becauſe it is made, or compounded of two ſeveral words, ſave and gard: ſo where-of, where-in, here-out, un-even, lam-neſs, wiſe-ly. Where you muſt note, that if the laſt part be an addition only, and ſignify nothing, as *c* neſs in lamneſs, we call that a derivative word, and not a word compounded: alſo (x) is put to the vowel before him, as in ox-en, ex-erciſe, ex-or-ciſts; the reaſon is, becauſe (x) hath the ſound of *d* two conſonants, (c and s) and (cs) cannot begin a ſyllable.

b We call that ſimple that is not compounded.

c The ſimple will keep the ſame letters as when it was ſimple.

d Therefore (x) is called a double conſonant.

Two conſonants.

Schol. What if there came two diverſe conſonants betwixt two vowels?

Maſt.

Maſt. Then, if they be ſuch as may, they muſt be joyned: for thoſe that begin a word, muſt begin a ſyllable in any part of the word.

Schol. How then ſhall I know which are conſonants, that may begin a word, and therefore be joyned?

Maſt. If you went back to the third Chapter of the firſt Book they are ſet down together: but becauſe I would have you very perfect in theſe letters, I will give you of every one an example: as, bleſs, chew, clap, creep, draw, dwell, flame, fret, glaſs, grace, know, play, praiſe, ſcab, ſhall, skip, ſlow, ſmart, ſnew, ſpend, ſquib, ſtand, ſway, that, trap, twain, when, wrought.

Schol. I pray you give examples, how theſe may be joyned in words of mo ſyllables.

Maſt. Mark then diligently here, re-ſtore, not thus reſtore, becauſe (ſt) may begin a ſyllable: it muſt not be thus reſt-ore, becauſe a Conſonant (if there be any) muſt begin the ſyllable; ſo in re-frain, ex-e-cra-ble, and ſuch like; but in god-ly, ſel-dom, trum-pet, lod-ged, mor-ning, &c. the middle conſonants muſt be divided, becauſe none of theſe (dl, ld, mp, dg, rn,) can begin a word, therefore can they not begin a ſyllable. Again, you may not ſpell thus, lodg-ed, becauſe (g) may begin a word.

Three or more conſonants.

Schol. Is then the ſame reaſon to be obſerved, if there come three or more conſonants together in the midſt of a word?

Maſt. Yea, altogether: for as many conſonants as can, muſt be joyned, and the reſt divided.

Schol. How many conſonants may come in the beginning of a word?

Maſt. Three, and no more: therefore, if in the midſt there come four or more, they muſt be divided, although four may end a ſyllable, as in worlds.

Schol. How ſhall I be ſure which three may be joyned?

Maſt. They are all ſet down in the beginning of the fifth Chapter of the firſt Book. But for more plainneſs ſake, I will give every one of them an example, whereof we have an ordinary Engliſh word, as ſcraps, skrew, ſhrink, ſtroke, ſplit, ſpring, thrall, thwart.

Schol.

Schol. Give an example for dividing of those words wherein many consonants come together.

Mast. One or two may serve, if you remember what hath been taught. As for this word con-strain, you must not say co-nstrain, or conſ-train, or conſt-rain, or conſtr-ain, but con-ſtrain, because (nſ) cannot begin a ſyllable, (ſtr) can, therefore it must begin it: ſo im-ploy, King-dome, de-ſtruction, ac-knowledge, tranſ-greſs, &c. And this rule must you carefully still practiſe, that you may readily give the reaſon in all ſuch words, why every conſonant must go to this ſyllable rather than that. But still look as before, that ſome compound words must be markt, as miſ-like, diſ-like, tranſ-poſe, with-out through-out, &c. Which if they had been ſimple words, we muſt have ſpelled them thus, mi-ſlike, di-ſlike, tran-ſpoſe, as ye have learned, because in compoſition every word must have his own letters, not mingled with others.

Schol. But Sir, ſome men ſpell derivative words thus: ſpeak ing, ſtrength-en-ing, otherwiſe than you have taught. Object.

Mast. I know it well: yet because if ſuch words ſhould be ſo ſpelled, we muſt for them frame new rules (which were to bring a needleſs oppreſſion on childrens memories) and that the former rules can bring no inconvenience in any word: therefore follow them without fear or doubt. And thus may you by this that you have learned, ſpell truly, certainly, and with judgment any Engliſh word that can be laid before you. Answ.

Schol. Although all men will grant, that theſe rules muſt of neceſſity bring a ſpeedy courſe of reading to as many as are of years able to diſcern; yet many will not eaſily believe that little children can conceive them and make uſe of them; and then they will rather bring confuſion than profit.

Mast. But experience hath taught the contrary: for a child of an ordinary capacity will, and hath eaſily conceived theſe rules being orderly taught. But diſcretion muſt be uſed, not to trouble them with any new rule, before they be perfect in the old. The words of art here uſed are not above eight in all: the moſt of them I would have the child learn, while he is learning to ſpell in the firſt book, as I have given direction there in the beginning: which words there and rules

here being orderly taught, as is prescribed, never (by the blessing of God) doubt of a comfortable success: therefore I wish that no man with a prejudicate opinion do reject them before he hath made tryal upon some ordinary trits; but I would have all such as teach to read, that they would make their Scholars as perfect in the rules of these three Chapters as may be, being of the chiefest necessity and use: and the other that follow, because some of them be more hard, containing onely difference of sounds of our English letters, and the other observations for true writing: if your child be very young or dull, trouble him with understanding no more of them than he is fit to conceive and use: yet let him learn to read them all: For if it were granted, that he could understand none of them, no nor some of the former; yet while he reads them, he learns as much and goeth on as fast, as by reading any other matter. For I demand what he understands when he readeth a Chapter in the Bible: yet will no man deny him profit by reading. And this hath made me longer by the one half for plainness sake, than otherwise I might; knowing, that in practising to read, he loseth not his labour.

Although these three Chapters be of greatest use for readers, yet let your Scholar diligently read the rest. For although he do not understand some of the rules following at the first reading, yet he may at the second

CHAP. IV.

This Chapter layeth forth a more full declaration of certain Rules mentioned before, as of (e) in the end of a word of those letters which are not pronounced, and for writing any words of the plural number.

Schol. I Remember you told me, that (e) in the end of a word is not pronounced: besides that it draweth the syllable long it also changeth the sound of letters; I pray which are they?

Of (e) in the end of a word.

Mast. It changeth the sound of these letters, v, c, g, when any of the vowels go before; as au, eu, ou, ac, ic, oc, uc, ag, ug: so in eg, ig: as in hau have, leu leve, lou love: so cave, save, salve, hive, thrive: so c without e is sounded like k, as in accord: but with e like s, as in place, race. so lic lice, truc truce: also ag age, stag stage, so cag cage, hug huge, deluge: so hang strange, string fringe; so larg large: in most of which e doth also draw the syllable long, as you saw in ag

Here (y) with (e) hath the sound of a consonant, and (ce) as (se) and when short words end in (c) we use to add (k)

age,

age, hug huge. Where you muſt mark, that the ſound which g hath in age and huge, being long, in ſhort ſyllables is made by putting d before g, as in badg, drudg. So it is alſo when e i or o come before g, as leg l dg, rig ridg, log lodg: which vowels before g are never but long, except in leige, ſiege, which is by putting in i.

Schol. But Sir, we have e uſed in the end of many words not ſounded, when neither it changeth ſound, nor maketh the ſyllable long: why is that?

Maſt. We ſee it indeed often, but rather of cuſtome (as they ſay) for † beauty than of neceſſity; as after i, but not after y as in bie by, or after two conſonants or a conſonant doubled, as in article, angle, barre, chaffe, ſonne: whereas the learned languages neither double the conſonant, nor uſe ſuch e; as the Latins ſay, mel, as, ros, we mell, aſs, roſs. And ſometimes we uſe not e when the word is long as after ll, as in all, fall, ſhall: yet we uſe as longer without e than aſſe with it: yea ſometimes we uſe e after two conſonants, to draw the ſyllable long for difference ſake, principally in the end of them be l: as in cradle, ladle, leſt they ſhould be pronounced ſhort like cradl, ladl, which ſome men would diſtinguiſh by doubling dd, as ſaddle: but it is both unuſual, and needleſs to write bibbl and childd, to make them differ from bible and child. And ſome pronounce theſe words blind, find, bind, ſhort: others blinde, finde, binde, with e long, which if we ſhould write after ſome words, it would utterly overthrow the natural ſound, as if we ſhould write hang with e thus hange, we muſt pronounce it like ſtrange, and hence ariſeth the difference of the laſt ſyllable in hanger, and ſtranger. So words ſounding, as long, ſong, and ending in ing, as reading, writing, if they ſhould have e, would ſound like fringe, hinge; as ſwing him in a rope, ſwinge him with a rod, which muſt not be written with dg, fringde as ſome think: as the former examples ſhew, in theſe words fringed, hinged, where d is never written.

† Eſpecially after *i* and *n*, as in *eſpie*, *arrange*.

Whereas ſome would make ſuch words as *able*, two ſyllables, and that e in the end makes *bl* to be as it were a ſyllable, I can ſee no reaſon for it.

Schol. If this be cuſtome without reaſon, what certainty ſhould I hold?

Maſt. Although it were good and eaſie, both for our own

Country learners, and for strangers, that certain Rules were known and practised (which thing might easily be done) yet because it lyeth not in us to perform, I wish you rather to observe the best, and follow that which we have, than to labour for innovation, which we cannot effect. And let this admonition serve for all customes in the rest.

A letter not pronounced

Schol. I remember you promised me to set down those words which have other letters besides (e) either not at all, or but little pronounced.

The joyning of these kind of vowels may be called improper Diphthongs, because one of them is little heard.

Mast. I will either set you them down, or else give you rules to know them. Mark them therefore as they follow: (a) is not pronounced, when (ea or oa) come together, as in earth, wealth, beauty; abroad, roat, boat. Where (a) doth draw the syllable long, like (e) in the end as appeareth by these words, Beast best, breast brest, goad god, coast cost, as if you write brede, gede, &c. And hereupon this word year, yeer, yere, is diversly written: yet we say, beatitude, create, creator, &c. but creature: and in certain proper names, we commonly pronounce both, as in Jehoshabe-ath, Gile-ad, Teko-a, Bo-az.

(e) (e) is not pronounced in George, trueth.

(i) (i) in shield, field, priest, chief, brief, shrieve, grieve, siege, maist, maister, their, view, mischief, fierce, friese atchieve, marveil, relief, grief, brief, adieu, interfier, kerchief, lieutenant, fruit, suit, bruise, bruit.

(o) (o) in people, bloud, floud, yeoman, jeopardy.

(u) (u) in guest, guise, buy, guide, prologue, build, tongue, guilty, conduit, league, dialogue, plague, epilogue, synagogue

(b) (b) in lamb, comb, thumb, debt, doubt, bdellium.

(k) (c) in back, pack, deck, peck, lick, flick, rock, knock, huck, luck, and all the like: for we use no short words ending in (c) without (k) so in those that end in acle, ccle, icle, ocle, ucle.

Schol. Why may we not say that (k) is not pronounced in these as well as (c)?

Mast. It differeth not much which: for although that (k) doth end our English words when they be long: as in bake, cake, speak, seek, like, look, duke: yet these that we make short, the Latins make the same sound in (c) as lac, nec, dic, hic, hoc, duc, when we say, lack, neck, dick, lick, hock, duck,

(c) in

(g) in ſign, reſign, enſign, ſlegm, raign, ſoveraign, Gaſcoign. (g)

(h) in Chriſt, myrrh, ghoſt, John, whole, ſcholar, Eunuch, chronicle, authority, anchor, choler, cryſtal, Rhene, Rheniſh, Rhetorick, abhominable, melancholy. So in forrein proper names, as Thomas, Achaia, Chinah, Zachariah, Zichri, Chios, Ariſtarchus. So thoſe that end in arch as Monarch; but in the beginning ſeldome, as Archangel, therefore commonly called Ark-angel. (h)

(gh) coming together except in Ghoſt, are of moſt men but little ſounded, as might, ſight pronounced as mite, ſite; but in the end of a word ſome Countries ſound them fully, others not at all: as ſome ſay plough, ſlough, bough, others plou, ſlou, bou: thereupen ſome write burrough, ſome burrow; but the trueſt is, both to write and pronounce. (gh)

(n) in ſolemn, hymn. (n)

(p) in Pſalm, receipt, accompt. (p)

(ſ) in Iſle. (ſ)

(t) is alwaies written but little ſounded before ch, when the ſyllable is ſhort, not having another conſonant next before, as in catch, ſtretch, ditch, botch, ſnatch, except in rich, which, much; in which cuſtome hath prevailed againſt rules. But if the ſyllable be long, or hath another conſonent with ch, then it is not written, as in arch, reproach, cough, belch, bunch, &c. (t)

Here again obſerve, that cuſtom hath prevailed againſt reaſon, elſe why ſhould a be written in, boar, boar, rather than dore, dore or i in fruit rather than in brute? But to know how to write them and when, you ſhall find all that may need doubt ſet down in the table at the end of the Book where you may ask counſel, as your doubts ſhall ariſe: and not only for theſe ſorts, but for any other hard or doubtful word mentioned in this Book. In ſuch rules of writing, you muſt not only underſtand the firſt originalword, but all derivations riſing from them.

Schol. You told me you would obſerve ſomething more in words ending in es. I pray you what is it?

Maſt. Well remembred: it is this, *words ending in es are moſt of the plural number, & are made of the ſingular by adding s, for where it is needful to uſe e in the end of the ſingular number, it ſhall not be needful to uſe es in the plural Note, that e long ſounded not in ſe, nor ſea, is alwaies written with ee. * Words of the plural number.

plural, as in jewels, engines; except the ſingular end in a vowel, or in w for v, as in flie, pies, toes, crows. Therefore you ſhall find, hands, things words, more uſual in the exacteſt writers than handes, thinges, wordes, with e, although both waies be common: and this maketh the difference betwixt Mills and Miles, tuns & tunes, currs and cures, and not by writing them, being ſhort, with the conſonant doubled, as milles, tunns, curres, which is needleſs, though uſual unleſs it be ſometimes for difference of words, as to make ſounds, differ from the Latine word *ſons*.

Scho. Are there then never more ſyllables in the plural number than in the ſingular?

Maſt. Yea ſometime, as when the ſingular number endeth in ce, ch, ge, dg, ſe or ſh: as in graces, places, churches, cages, hedges, noſes, fiſhes: and this maketh the difference betwixt gags for a mouth & gages for a veſſel. Note alſo that if the ſingular number end in f, it is turned in the plural into v, as wife, knife, calf, whoſe plurals are wives, knives, calves.

Schol. Do all words in the plural number end in es?

Maſt. No, for we ſay lice, mice, men, brethren, oxen, teeth, feet, kine, and many other. And ſometime the ſingular and the plural are both one: as one ſheep, ten ſheep; one mile, twenty mile or miles.

CHAP. V.

This Chapter teacheth all obſervations that are neceſſary for the perfecting of a Scholar.

SWhat is the firſt thing next to be learned?

Maſt. You ſhall find ſome words written with e and o ſingle, when they ſhould be written with the diphthongs ee, oo, as he be me ſhe do mother, for hee bee mee thee doo, &c. But * thee, when we ſpeak unto one, and the otherwiſe; and ſo muſt the pronuntiation differ, as I will tell thee the matter. Secondly, that phis as much as f, and is uſed in words onely borrowed from the Greek tongue, as in Phyſick, Propher, Philip, Phenice; for the reſt, look the Table. Thirdly, ſome letters, beſide thoſe before mentioned habe not alwaies one and the ſame ſound, as th is commonly ſounded

e and o.

* which Grammarians call the ſecond perſon.

ph.

ſounded, as in theſe words, thank, thief, third, throat, thump, except in theſe words following: that, tatham, the, them, then, there, their, theſe, brothel, furtheſt, thine, this, thither, worthy, thou, through, thus: and in words of more than one ſyllable ending in ther, thed, theth, theſt, thing: as father, breathed, breatheth, fartheſt, ſeething.

th like (ϑ) the Greek (θ) which only Scholars underſtand.

Alſo g when e or i follow, brings great hardneſs to our learners and ſtrangers, being diverſly ſounded, ge moſt often ſounded as je, as in *agent, George, Gentle, gentile, except in theſe words, together, get, bragged, target, burgennets, geld, gewgaw, gear, vineger, finger, hanger, hunger, eager, ſugar. And gi as ji, as in giant, ginger, clargy, imagine, &c. except in begin, begging, giddy, gift, gig, giglet, gild, guilty, gimlet, ginny, gird, girdle, girth, girton, give, giver, Gibbon; and derivatives ending in ger, geth, ged, ging which follow the ſound of the words whereof they be made, as in hanger, hanged, hangeſt, hangeth, hanging. Some men think that theſe few words might be thus differently written: a childs gig, a Scottiſh jig: a gill of a fiſh, and a jill of wine: but our Engliſh tongue will hardly bear ji in one ſyllable: therefore to be ſure when to write g and when j know that the ſound gi is alwaies written with g, and write je alwaies with j, ſaving in theſe words that you ſhall find written with g in the table. But our Engliſh proper names are written as it pleaſeth the Painter, or as men have received them by tradition: otherwiſe why ſhould Jermine be written otherwiſe than the firſt ſyllable in Germaine or Jeile rather than Geſſe? And this I take to be the reaſon why Gifford is diverſly pronounced and made two different names, which is moſt like to be at the firſt but one: yea I have known two natural brethren, both learned, to write their own names differently.

gi and *ge*.

* The firſt ſort are ſounded like the Latin (g) the other like the Greek γ.

Moreover ti before on is pronounced as ſi as in redemption: except ſ or x go before t, as queſtion, adultion, mixtion, and commonly before other vowels, as in patience, Ægyptian: except when a ſyllable beginning with a vowel is added to a perfect word ending in i, as if ing be added to pity, or eſt to lofty it is pitying, loftyeſt.

But the hardeſt thing in our Engliſh tongue for true writing

ce ſe, ci ſi. writing is to diſcern when to write ce or ſe, ci or ſi, or both: as in ſcience: therefore many words that are mer English, are almoſt left indifferent, as ſome write fauſſet, ſome fauſet, others faucet; ſo pincer or pinſer; bullace or bullaſſe, ſome bulleis; ciſſers or ciſers, but exactly it is ſciſſers. But becauſe the moſt are written with ſ, as ſear, ſerve, ſide, ſick, &c. Therefore you muſt write ſ before e and i, except with

That is, by adding ſomething to the beginning or end. thoſe words that are written with c in the Table, or any other made of them by derivation or compoſition: as if you know how to write cite, you muſt ſo write incite, citation, incitation, and ſo in other. Note that ance, ence, ince, once, unce, ancy, ency, are uſually written with c: ſo it is after e in the end, as temperance, prudence, excellence, grace, &c. except in caſe, baſe, chaſe; or when ſ is ſounded like z, as amaſe. Words beginning with trans, be alwaies written with ſ, and circum with c, as transferr, circumſtance; for other exceptions, ſee the Table.

ſ often like z, as in Braſier.

ci, ſi, ti, xi. But to know when to write ci, ſi, ti, xi, before on, mark that ci and xi are ſeldom, as ſuſpicion, complexion; ſi more often, as in thoſe that end in caſion, ceſſion, enſion, curſion, ſeſſion, fuſion, greſſion, henſion, tution, miſſion, paſſion, preſſion, pulſion, riſſion, ſeſſion, ſwaſion, verſion, viſion as redemption, &c. But for particulars, if you doubt, view the Table,

Schol. What is there to be obſerved?

Diverſe writing of the ſame ſound. Maſt. That divers other words of the ſame pronuntiation, by changing their ſignification, change alſo their writing, as the Raign of a Prince, the rein of a bridle, & the rain falleth.

Two men came to me, their minds are there.
Wait on men, and ſell it by weight.
Nay not ſo, the horſe doth neigh.
The Sun ſhineth, my ſon cryeth.
Stand ſtill here, that you may hear.
A true Prophet bringeth much profit.
I heard that which was hard.

n before m or n The proper name written Some or Soam This ſhip-wright cannot write.
Some men have a great ſum of money.

Sometime we pronounce (o) before (m) or (n) like (u) as in come, cumbate, cuſtom, ſome, ſon, &c.

Soms

Sometimes the ſame writing is diverſly ſounded, as (ſ) ſometimes like (z) as we uſe this uſe: And when (i) doth ſo come betwixt two vowels, as that it may be taken for a diphthong or conſonant, as Jehoiadah or Jehojadah. (ſ) The ſame writing of divers ſounds.

Sometimes we ſhall have a word diverſly written in the ſame ſenſe, as (w) is written for (u) as in brown for broun, but eſpecially in the end of a word. Yet do now, how, differ in ſound from know, blow. And therefore I ſee no reaſon why now and how might not be written as thou and you thus, nou, hou; that ſo, to make a difference between theſe words, to bow a bow, to ſow for the ſow, we might write to bou a bow, to ſow for the ſeu, and ſo out and ought, and ſuch like. Sometimes we uſe the ſame writing for ſounds in words differing in ſignification, as the * heart of the Hart panteth. The ſame writing in a divers ſenſe.

* Which ſome write *hart*.

A fowl can fly over a foul way.

Thou art skilful in the Art of Grammar.

The right ear: ear the land, for an ear of Corn.

My brother May, may live till May.

Sometime a word is diverſly written, and ſounded in the ſame ſenſe, as many beginning with (in) intent, inform, or entent or enform: ſo bottel, bottle; yerk or jerk, Jayl or Gaol. So words ending in (ie) as monie, journie, tanſie, or money, journey, tanſey. So words ending in (or) that may be indifferently written with (or) and (our) as honor, favor or honour, favour; except for, nor, dor, abhor. Divers ſounds and writings in the ſame ſenſe (*or*) * (*like, que*)

Further you muſt mark, that words of more than one ſyllable ending in this ſound (u) are written with (ous) as glorious, frivolous, but words of one ſyllable with us, as truſs or truss. When you have a word derived of a Latin word which endeth in (*cus*) write (*like*) as in publike, from *publicus*: but when in a word that is derived from a Latin word ending in (*quus*) write (*que*) as oblique, from *obliquus*: but traffique, with (*que*) becauſe it is French.

But to know when a word endeth in (like) as publike, when in que, as oblique, being both of one ſound, is hard without the Latine tongue, from whence moſt of them be borrowed. The beſt help is derivation: for we write publike, becauſe we ſay publication, for (c) and (k) here be both one; ſo Rhetorick, becauſe we ſay Rhetorician.

The laſt thing I would have you to mark, touching this part of true writing, is to know when to write (y) for (i) the vowel, wherein almoſt ſo many men, ſo many minds: ſome will have it before certain letters; others, when it cometh in a diphthong: but more reaſon they have, which write it

when another (i) followeth, as in saying; or in the end of a word sounded sharp, as in deny. But I think naturally and truly it ought not to be written, but in words borrowed of the Greek, as hypocrite, myrrh, mystical, all which words you shall find in the Table, where you shall find no other written with (y) for difference sake, although otherwhere I have written (y) for (i) without regard, following the usual custom.

Schol. But Sir, I read a little before Psalm, and you did not teach me that Ps may begin a word.

Mast. Well remembred: such diligent marking what you read will soon make you a scholar. The answer is this: That word is borrowed from the Grecians, and they joyn consonants that our English tongue doth not, *Mnason*, *Ptolemy*. *Rhodus*, *ctenes*, signifying the four fore-teeth: *pneuma* a spirit or breath, *Cnius* bastard-saffron. But these are very rare; so we have many terminations in proper names and Latine words that are not usual in English as *fons*, *arum*, *falx*, *arx*: in proper names, alz, auz, aiz, &c. Thus *alb* is of the Latines, we use also in Latin *Stlata*, not used in English; we use also to contract words in English, as hang'd for hanged.

Accents usually omitted in our English Prints.

Schol. Have I now no more to observe for distinct reading?

Mast. That which the Grammarians call accent, which is the lifting up of the voice higher in one syllable than in another, which sometime differeth in a word written with the same letters, as in incense,, to incense, where (in) in the former word, as cense in the latter, is lifted up more.

You must observe also, those which we do call * points or stays in writing, as this mark (,) like to a small half Moon noteth a small stay: two pricks thus (:) makes a longer stay: and one prick thus (.) is put for a full stay, as if we had ended. When a question is asked, we mark it thus (?)

When some words may be left out, and yet the sentence perfect, it is noted thus (), as, Teach me (I pray you) to read.

But for the true framing of your voice in all these, you must crave help of your Master.

You must also know the short kind of writing used in some words: as a strike over any vowel for m or n; as mā for man, cō for con, ẏ for the, ẏ for that, ẏ for thou, ẇ for with, &c.

* The points are thus called [,] a Comma. [:] a Colon. [.] a Period. [?] an Interrogation. () a Parenthesis.

Called Breviations.

for

for and ſo forth. In written hand there be many other. And ſo a word ending in a vowel, doth loſe it ſometime when the next word begins with a vowel, as thintent, for the intent, which exactly ſhould be written thus, * th'intent.

* Called *Apoſtrophes.*

Laſtly, you muſt write the firſt letter of every proper name, and the firſt word of every ſentence and verſe, with thoſe that we call great and Capital letters, as Robert, Anne, England, Cambridge: As alſo when we put a letter for a number, as V, for five. X, for ten. L, for fifty. C, for an hundred. D, for five hundred. M, for a thouſand: Laſtly, when we put a letter for a word, as L, for Lord. LL, for Lords, B, for Biſhop. BB. for Biſhops.

Capital letters

Schol. Now I am ſure that I can never miſs in ſpelling, or reading, nor (as I think) in writing.

Maſt. I know not what can eaſily deceive you in writing, unleſs it be by imitating the barbarous ſpæch of your countrey people, whereof I will give you a taſte, thereby to give you an occaſion to take hæd, not of theſe only, but of any the like. Some people ſpeak thus: The mell ſtandeth on the hell, for the mill ſtandeth on the hill: ſo knet, for knit, bredg for bridg, knaw for gnaw, knat for gnat, helk for belch, yerb for herb, griff for graff, yelk for yolk, ream for realm, afeard for afraid, durt for dirt, gurt for girth, ſtomp for ſtamp, ſhip for ſheep, hafe for halfe: ſample for example, perfit for perfect, dauter for daughter, certen for certain, carcher for catchief, leaſh for leaſe, hur for her, ſur and ſuſter, for ſir and ſiſter, to ſpat, for to ſpit, &c.

Corrupt pronuntiation and writing.

So they commonly put (f) for (v) as ſeal for aveal.

And a nox, an aſs, my naunt, thy nunkle, for an ox, an aſs, mine aunt, thine uncle, &c.

We uſe to put (n) to the word, as *mine* for *my* when next word beginneth with a vowel to avoid a gaping ſound.

Take hæd alſo you put not (e) for (i) in the end of a word as unitee for unity, nor (id) for (ed) as unitid for united, which is Scottiſh: And ſome ignorantly write a cup a wind, for a cup of wine, and other like abſurdities.

Schol. How ſhall I avoid theſe dangers?

Maſt. By diligent marking how you read them written.

Schol. May I then never uſe my proper Country terms in writing?

Maſt. Yes, if they be peculiar terms, and not corrupting of words, as the northern man writing to his private neigh-

Peculiar terms

bour, may say, My lathe standeth nær the Kirk garth, for my barn standeth nær the Church-yard. But if he should write publickly, it is fittest to use the most known words.

Schol. What can now hinder me, why I should not readily and distinctly read any English?

Mast. Nothing at all (if you be throughly perfect in this that I have taught you) unless it be want of more practice, which although this you have learned will so sufficiently teach you, that you cannot fail in any word (though you have never any other teacher) yet for your more cheerful proceeding, I would wish you (if you can conveniently) not to forsake your Master, until you have gone through these exercises following, of which I have made choice of all sorts, both of prose and verse, that you may not be wanting in any thing.

Schol. Sir, I will follow your advice, I thank you for your pains, and crave the Lords blessing. And now will I appose some of my fellows, to see how we can remember some of these things taught.

CHAP. VI.

Here is set down in order how the Teacher shall direct his Scholars to appose one another.

When your Scholars first learn this Chapter, let one read the questions, and another the answers. When your Scholars appose one the other, let the answerer answer without book.

John WHo will adventure his credit with me in apposing for victory?

Rob. I will never refuse you, or any in our form, in any thing we have learned, begin what you will.

John How spell you lo?

Rob. l, o.

John Spell of.

Rob. o, f.

John Spell from.

Rob. f, r, o, m.

John How write you people?

Rob. I cannot write.

John I mean not so, but when I say write, I mean spell; for in my meaning they are both one.

Rob. Then I answer you, p, e, o, p, l, e.

John What use hath (o)? for you give it no sound.

Rob.

Rob. True, yet we must write it, because it is one of the words we learned, where (o) is not pronounced.

John Are there any more of them?

Rob. Yea many; I will repeat them if you will.

John No, that would be over-long. But tell me, why pronounce you not (e) in the end of people?

Rob. It is not pronounced in the end, if there be another vowel in that syllable.

John To what end then serveth it?

Rob. We have learned two principal uses, one is, it draweth the syllable long, as h,a,t, spelleth hat; but h,a,t,e, is hate.

John How spell you Jesus?

Rob. J,e,s,u,s.

John How know you that this is not written with ge?

Rob. Because it is not in the Table at the end of my book: all that be written with g,e, be there, and our Master taught us, that all other of that sound must be written with J,e.

John How write you Circle?

Rob. S,i,r,c,l,e.

John Nay, now you misse: for if you look but into your table, you shall find it Circle. Therefore now you must appose me.

Rob. I confesse mine errour, therefore I will try if I can requite it: What spelleth b,r,a,n,c,h?

John Branch.

Rob. Nay, but you should put in (u)

John That skilleth not, for both ways be usual.

Rob. How spell you might?

John m,i,g,h,t.

Rob. Why put you in (gh) for m,i,t,e, spelleth mite.

John True; but with (gh) is the truer writing, and it should have a little sound.

Rob. If your syllable begin with (b) what consonants may follow?

John Onely (l) or (r)

Rob. Where learn you that?

John In the third Chapter of the first Book.

Rob. And which will follow (g)?

John l, n, or r.

Rob.

Rob. How prove you it?

J. Because g,l,a, spels gla; g,n,a gna, and g,r,a, spels gra.

Rob. When three consonants begin a syllable, how shall I know which they be?

John We have them before twice set down: besides, put a vowel unto them, and see whether they then will spell any thing, as to str put a, and it spelleth stra, but btra will spell nothing: because be cannot begin a syllable.

Rob. Doth not str spell?

John It spelleth nothing without a vowel.

Rob. How many syllables are in this word rewarded?

John Three.

Rob. How prove you that?

John Because it hath three vowels, without any of the three exceptions.

Make your Scholar read over this Dialogue so often, until he can do it as readily, and pronounce it, as naturally, as if he spake without book.

Rob. How divide you them?

John Re-war-ded.

Rob. Why put you w to a?

John Because it is one consonant between two vowels.

Rob. And why divide you r and d?

John Because they cannot begin a syllable.

Rob. What is the best way to spell a long word, as this, admonition.

John I must mark how many syllables it hath, which I find to be 5. then I take the first, a, d, ad, then take the next m, o, mo, then put them together admo; so spelt, and put to the third, admoni; and so until you come to the end.

Rob. What if a man should bid you write this word?

John I must follow the same order, first write down ad, then write unto it mo, admo, then join unto that ni, admoni, and so the rest, admoni, admonition.

Rob. What is the best way to make us perfect in spelling hard syllables.

John My Master doth sometime practise us in bar bcounterfeit syllables, through all the five vowels, as in thraugh, threugh, thriugh, through, thruugh. Wrasht, wresht, wrisht, wrosht, wrusht. Yarmble, yermble, yirmble, yormble, yourmble. Waight, weight, &c. Vaigh, veigh, &c. Jaunch, jonch, jinch, jonch, junch.

Rob.

Rob. What if you cannot tell what vowel to ſpell your ſyllable with, how will you do to finde it? as if you would write from, and know not whether you ſhould write it with a or o.

John I would try it with all vowels thus, fram, frem, frim, from: now I have it.

Let the unskiful teachers take great heed of this fault, and let ſome good ſcholars hear their children pronounce theſe ſyllables.

Rob. But God-man Taylor our Clerk, when I went to ſchool with him, taught me to ſound theſe vowels otherwiſe than (me thinks) you do.

John How was that?

Rob. I remember he taught me theſe ſyllables thus: for bad, bed, bid, bod, bud, I learned to ſay, bade, bid, bide, bode, bude, ſounding a bed to ly upon, as to bid or command, and bid, as bide long, as in abide: bud of a Tree, as bude long, like rude: for theſe three vowels, a, i, u, are very corruptly and ignorantly taught by many unskilful Teachers, which is the cauſe of ſo great ignorance of true-writing in thoſe that want the Latine tongue.

John You ſay true: for ſo did my Dame teach me to pronounce; for ſa, ſe, ſi, ſo, ſu, to ſay, ſa, ſee, ſi, ſoo, ſow, as if ſhe had ſent me to ſee her ſow: when as (ſe) ſhould be ſounded like the (ſea); and (ſu) as to (ſue) one at the Law.

Rob. But let me return to oppoſe you: how were you taught to find the natural ſound of conſonants?

John By the ſpeech of a ſtutterer or ſtammerer, and to obſerve how he laboured to * ſound the firſt Letter of a word: as if the ſtammerer ſhould pronounce Lord, before he can bring it forth, he expreſſeth the ſound of (l) which is the firſt letter, and ſo of all the other conſonants.

* For letters were firſt devi-ſed according to ſound.

Rob. How many ways can you expreſs this ſound ſi?

John Onely three: ſi, ci and ſci, or xi, which is ſci.

Rob. How have you erred as well as I: for (ti) before a vowel doth commonly ſound (ſi); and now I will give you over for this time; but I will challenge you again to morrow, both in ſome few queſtions, in ſome part of that which we have learned, and alſo after every leſſon: and as you are in ſaying, I will mark where you miſſe, and therein will I deal with you.

John Do your worſt, I will likewiſe provide for you, and never give you over, untill I have gotten the victory; for I take

take not so much pleasure in any thing else all day.

Rob. I am of your mind: for I have heard our Master say, that this apposing doth very much sharpen our wits, help our memory, and hath many other commodities. But now let us look into our Catechism, for our Master will examine us next in that.

John. Nay, by your leave, we shall first read over again all that we have learned with the Preface, titles of the Chapters, and Notes in the Margins of our Books, which we omitted before, because they were too hard: for we shall go no further, before we be perfect in this.

The End of the Second Book.

A Short Catechism.

Acts. 12. 16. *WHat Religion do you profess?*

The Christian Religion.

Rom. 10. 9, 10. Acts 4. 12. 2 Tim. 3. 16, 17 Deut. 4. 34. & 6. 4. *What is the Christian Religion?*

It is the true profession, believing, and following of those things which are commanded and taught us by God in the Holy Scriptures.

What call you the Holy Scriptures?

The Word of God contained in the Books of the Old and New Testament.

Doth the Scripture or Word of God contain in it all points of true Religion, and every thing necessary for the Salvation of a Christian? Yea.

Tell me then from the Scripture, How many Gods be there?

Eph. 4. 6. 2 Tim. 1. 17. John 4. 24. 1 John 5. 7. Mar. 3. 16, 19. Matth. 28. 19. 1 John 5. 7. Psalm 19. 1, 2. & 19. 3, 4, 6. Rom. 1. 28. & 10, 18. One.

What is God?

An everlasting Spirit, immortal, invisible, most strong, and onely wise.

How many persons are there?

Three.

Which be they?

The Father, the Son, and the Holy Ghost.

How is God known?

By his Works, Word, and Spirit.

Who

Who created the World? God. Heb. 11. 3.
Whereof did he create it? Gen. 1. 1.
Of nothing, and that by his Word.
Who made you? God the Father.
How did he create you? 1 Cor. 8. 6.
In holineſs and righteouſneſs. Eph. 4. 24.
Why were you thus created? Rom. 11. 26.
To glorify God. Gen. 1. 27.
Are you able to do this of your ſelf? No.
Why ſo?
Becauſe I am a ſinner.
How came you to be a ſinner, ſeeing you were ſo perfectly created?
By the fall of *Adam*. Rom. 3. 10. 1 John. 1. 8.
What was his ſin? Rom. 5. 11.
Diſobedience againſt God in eating the forbidden fruit.
How came it to paſs that you are become a ſinner in Adam?
Becauſe he was the father of mankind.
How do you prove that you are a ſinner?
By the teſtimony of mine own conſcience, and by the Law of God. Gal. 3. 19. Pſal. 19. 7.
What is the Law of God?
A perfect rule of righteouſneſs, commanding good, and forbidding evil; the ſum of which is contained in the Commandments.
How many be there? Ten.
Rehearſe them.
1 Then God ſpake all theſe words, and ſaid I am the Lord thy God, which brought thee out of the Land of *Egypt*, out of the houſe of bondage; Thou ſhalt have no other Gods but me. Exod. 20.
2 Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, nor in the earth beneath, nor in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them; for I the Lord thy God, am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me and keep my Commandments.

3 Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.

4 Remember that thou keep holy the Sabbath day; Six days ſhalt thou labour and do all that thou haſt to do: but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt do no manner of work, thou and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle and the ſtranger that is within thy gates. For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

5 Honour thy Father and thy Mother that thy days may be long in the land which the Lord thy God giveth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not commit adultery.

8 Thou ſhalt not ſteal.

9 Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

10 Thou ſhalt not covet thy Neighbours houſe: thou ſhalt not covet thy Neighbours wife, nor his ſervant, nor his maid, nor his Ox, nor his Aſs, nor any thing that is his.

Are theſe words, I am the Lord thy God, &c. *a Commandment or a Preface?*

A Preface to the whole Law.

How be the Commandments divided?

Exod. 31.18. Into two Tables, or parts.

How many be there of the firſt Table?

Four.

How many of the ſecond?

Six.

What do the Commandments of the firſt Table teach you?

Matth. 22. 37. My duty towards God.

What do the Commandments of the ſecond Table teach you?

Matth. 22. 39. My duty towards my Neighbour.

Are you to uſe theſe Commandments as Prayers?

No, becauſe they be not petitions; but Commandments.

Are you able to keep them without breaking any one of them in thought, word, or deed? No.

Why

Why?

Becauſe I am ready and diſpoſed by nature to offend both God and my Neighbour. Eph. 2. 3. Rom. 3. 10.

To what end ſerveth the Law?

To ſhew us our miſery, and to lead us to Chriſt, and to be a Rule ever after of the well-ordering of our lives. Gal. 3. 24. Prov. 2. 18. Pſal. 119. 105.

What is the puniſhment for the breach of the Law?

Eternal deſtruction both of Body and Soul. Rom. 6. 23.

Is there no way to eſcape it, and to be ſaved? Yes.

How?

By Jeſus Chriſt. Acts 4. 12.

What is Chriſt? Math. 3. 17.

The Son of God, perfect God and perfect man. Rom. 9. 5. Iſaia. 9. 6. Heb. 1. 6.

Could there no meaner perſon be found in Heaven or Earth to ſave you, but the Son of God muſt do it?

No verily.

Muſt he needs be God and man?

Yes.

Why?

Firſt, Becauſe he muſt die for us, and God cannot die, therefore he muſt be man. Heb. 2. 14. & 9. 12.

Secondly, he muſt overcome death, which being only man; he could not; therefore he muſt be alſo God. 1 Pet. 1. 19.

How did he ſave us?

As he was man perfectly righteous, he performed the perfect obedience of the Law, and ſatisfied the Juſtice of God for me. And as he was God he overcame death, and raiſed up his body the third day. Heb. 4. 15. 1 Pet. 3. 18.

Are all men partakers of this benefit of redemption purchaſed by Chriſt?

No; there are a number that ſhall have their parts in Hell with the Devil and his Angels. Matth. 7. 23. & 25. 46.

Who are they that ſhall have their part in the death of Chriſt?

Only ſuch as truly believe.

What is Faith? Gal. 3. 26.

Faith is a full aſſurance of my Salvation by Chriſt alone. John 1. 12. Matth. 16. 17.

Hath every man this Faith in himſelf?

No, for it is the gift of God, and not of nature.

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Because I am ready and disposed by nature to offend both God and my Neighbour. Eph. 2. 3. Rom. 3. 10.

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To shew us our misery, and to lead us to Christ, and to be a Rule ever after of the well-ordering of our lives. Gal. 3. 24. Prov. 2. 18. Psal. 119. 105.

What is the punishment for the breach of the Law?

Eternal destruction both of Body and Soul. Rom. 6. 23.

Is there no way to escape it, and to be saved? Yes.

How?

By Jesus Christ. Acts 4. 12.

What is Christ? Matth. 3. 17.

The Son of God, perfect God and perfect man. Rom. 9. 5. Isaia. 9. 6. Heb. 1. 6.

Could there no meaner person be found in Heaven or Earth to save you, but the Son of God must do it?

No verily.

Must he needs be God and man?

Yes.

Why?

First, Because he must die for us, and God cannot die, therefore he must be man. Heb. 2. 14. & 9. 12.

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Are all men partakers of this benefit of redemption purchased by Christ?

No; there are a number that shall have their parts in Hell with the Devil and his Angels. Matth. 7. 23. & 25. 46.

Who are they that shall have their part in the death of Christ?

Only such as truly believe.

What is Faith? Gal. 3. 26.

Faith is a full assurance of my Salvation by Christ alone. John 1. 12. Matth. 16. 17.

Hath every man this Faith in himself?

No, for it is the gift of God, and not of nature.

How is Faith gotten?

Rom. 10. 17. By the outward hearing of the Word of God preached, and the inward working of the Spirit.

How is it strengthened and increased in you?

By the same preaching of the Word, and the use of the Sacraments, and Prayer.

How shall any man know whether he hath the true and saving faith, or no?

By the fruits and marks thereof.

What be the fruits of faith?

1 Pet. 2. 1,2. Acts 2. 37. Heb. 11. 7. Psal. 119. 103. 1 John 3. 4. *A* hatred of all sin, a continual care to please God in the duties commanded, and unfeigned love to Gods Word and to his people.

Rehearse the sum of your faith?

I believe in God the Father Almighty, Maker of Heaven and Earth: & in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried, he descended into Hell, the third day he rose again from the dead, he ascended into Heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

How many parts be there of this Creed? Two.

Which be they?

The first is of God, the second is of the Church.

Let us now come to the means of strengthening faith, as of the Sacraments, and Prayer: and first, What is a Sacrament?

Rom. 4. 11. A Sacrament is a seal and a pledge of those benefits of my salvation, which I receive by Christ.

How many Sacraments be there in the Church of God?

Two.

Which be they?

Matth. 26. 16. 1 Cor. 11. 23. Baptism, and the Supper of the Lord.

Who ordained them? The Lord Jesus.

To what end?

To strengthen our faith, and to further our repentance.

How

How many things are to be considered in a Sacrament?

Two.

What be they?

The sign, and the thing signified. Gen. 17. 11.

In Baptism, which is the sign signifying? Rom. 4. 1.

Water. John 3. 5.

What is the thing signified? Mark 16. 16.

The washing away of my sins by the blood of Christ.

How is your faith strengthened by Baptism?

By Baptism I am received into the Family & Congregation of the Lord & am thereby fully assured, that both my sins are forgiven me, and the punishment due for the same. Acts 2. 38. Rom. 6. 3. Math. 30. 26. 27.

What do you profess in Baptism? 1 Cor. 11. 23,

To dy unto sin, and live unto righteousness. 24, 25.

In the Supper of the Lord which be the signs that may be seen?

Bread and Wine.

What do they signify?

The Body and Blood of Christ.

How is your faith strengthened by the Supper of the Lord?

By the Supper of the Lord my faith is strengthened, that as I receive the Bread and Wine into my Body to become mine; so doth my soul withall receive Jesus Christ, with all the benefits of his death, to be wholly mine.

Is the Bread and Wine turned into the natural Body and Blood of Christs flesh, blood, and bones?

No, the Bread and Wine of their own nature are not changed; but in use they differ from other common bread and wine; because they be appointed of God to be signs of the Body and Blood of Christ.

Why then doth Christ say, this is my body?

It is a figurative speech used in Scripture, as Circumcision is called the Covenant, the Lamb is called the Passeover, & yet it is not the Covenant nor the Passeover, but a sign of it. Gen. 17. 10, 11. Exod. 12. 11.

How do you eat Christs Body, and drink his Blood?

Spiritually and by faith.

Are all persons without exception to be admitted to the Supper of the Lord? John 5. 63.

No.

Who are not to be admitted?

Titus 3. 10. Children, fools, mad-men, ignorant perſons, known Hereticks, open and notorious ſinners not repenting.

What muſt he do that will come worthily to the Supper of the Lord?

1 Cor. 11. 28. He muſt prove and examine himſelf.

Wherein muſt he examine himſelf?

1 What knowledge he hath in the principles of Religion; and eſpecially in this matter of the Sacrament.

Heb. 12. 14. 2 Whether he hath true Faith in Jeſus Chriſt, or no.

3 Whether he be penitent and ſorry for his ſins paſt, purpoſing to leave them, and to live godly, endeavouring himſelf to be in brotherly love and charity with all men.

Then it ſeemeth there be ſome, who albeit they come, yet they loſe the benefit of this communion in themſelves.

Yea.

Who be they?

1 Cor. 11. 30. 2 Chron. 30. 18, 19. Such as come not in faith, and are not grieved for their ſins paſt, as hypocrites, evil men, Church-Papiſts, private enemies to God's word: and ſo many of the Godly as come not ſufficiently prepared, procure a puniſhment.

What is the other help you have to increaſe Faith?

Prayer.

What is Prayer.

Rom. 8. 26. 1 John 5. 24. Prayer is a ſpiritual action of faith, wherein we require of God in the name of Chriſt, all things neceſſary to his glory, and our comfort.

To whom muſt we pray?

To God only.

Pſal. 50. 14, 15. John 16. 23. *In whoſe name?*

In the name of Jeſus Chriſt.

Then may you not pray to Saints and Angels, or to God in the name of Saints and Angels?

No.

Why?

Becauſe there is neither Commandment, Promiſe, or Example in Scripture for it.

How muſt you pray?

Mat. 6. 9. As Chriſt taught me, ſaying,

Our

Our Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy Will be done on Earth as it is in Heaven, Give us this day our dayly bread, And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us, And lead us not into temptation, but deliver us from evil; For thine is the Kingdom, the power and the glory, for ever. *Amen.*

How many Petitions be there in this Prayer?

Six; Three concerning the glory of God, and three our own neceſſities.

What are theſe words, Our Father which art in Heaven?

A Preface or Introduction to the Prayer.

What are theſe words, For thine is the Kingdom, the Power, and the glory for ever?

The concluſion of the Prayer.

What do you owe to God for all his benefits?

Thankſgiving.]

Is it enough, you thank him with your lips? Pſal. 116. 2, 13.

No, but I muſt be obedient to his Laws and Commandments: which Grace the Lord grant me.

Sundry neceſſary Obſervations for a Chriſtian.

1 THat we keep a narrow watch over our heart, words and deeds continually. Prov. 2. 23, 26. 1 Pet. 1. 15.

2 That with all care the time be redeemed, which hath been idly, careleſſly, and unprofitably ſpent. Eph. 5. 15.

3 That once in the day (at the leaſt) private prayer and meditation be uſed. Gen. 25. 63.

4 That care be had to do and receive good in company. Gen. 18. 19.

5 That our family be with diligence and regard inſtructed, watched over, and governed. Deut. 6. 7.

6 That no more time or care be beſtowed in matters of the world than muſt needs. Col. 3. 1.

7 That we ſtir up our ſelves to liberality to Gods Saints. Heb. 13. 16.

8 That we give not the leaſt bridle to wandring luſts and affections. Col. 3. 4.

9 That we prepare our ſelves to bear the Croſs by what means it ſhall pleaſe God to exerciſe us. Mat. 16. 24. Lament. 1. 10.

10 That we beſtow ſome time, not only in mourning for our.

our own ſin, but alſo for the ſins of the time and age wherein we live.

Titus 2. 13. 11 That we look dayly for the coming of the Lord Jeſus Chriſt for our deliverance out of this life.

James 5. 14. 12 That we uſe (as we ſhall have opportunity) at leaſt, as we ſhall have neceſſity, to acquaint our ſelves with ſome godly and faithful perſon, with whom we may conferr of our Chriſtian eſtate, and open our doubts, to the quickning up of Gods graces in us.

Eccleſ. 7. 4. Phil. 1. 23. 13 That we obſerve the departure of men out of this life, their mortality and vanity, and alteration of things below, the more to contemn the world, and to continue our longing after the life to come. And that we meditate and muſe often of our own death, and going out of this life, how we muſt lye in the grave, and have all our glory put off; which will ſerve to beat down the pride of life in us.

Deut. 17. 15. Pſal. 1. 2. Nehem. 8. 35. 2 Chron. 34. 21 1 Pet. 1. 14. 14 That we read ſomething daily in the holy Scriptures, for the further increaſe of our knowledge.

15 That we enter into Covenant with the Lord, to ſtrive againſt all ſin, and eſpecially againſt the ſpecial ſins & corruptions of our hearts and lives, wherein we have moſt diſhonoured the Lord, and have raiſed up moſt guiltineſs to our own Conſciences; and that we carefully ſee our Covenant be kept and continued.

2 Pet. 2. 20, 21, 22. 16 That we mark how ſin dyeth, and is weakned in us, that we return not to our old ſins again, but wiſely avoid all occaſions of ſin.

Rev. 2. 4. Jam. 1. 19. 22. Eccleſ. 5. 1. 17 That we fall not from our firſt love, but continue ſtill our affections to the liking of Gods word, and all the holy exerciſes of Religion, diligently hearing it, and faithfully practiſing the ſame in our lives and converſations; that we prepare our ſelves before we come, and meditate and confer of that we hear, either by our ſelves or with others, and ſo make our dayly profit in Religion.

Eph. 5. 20. 18 That we be often occupied in meditating on Gods benefits and works, and ſound forth his praiſes for the ſame.

2 Tim. 4. 7, 8. 19 That we exerciſe our faith by taking comfort and delight in the great benefit of our Redemption by Chriſt, and the fruition of Gods preſence in his glorious and bleſſed Kingdom.

Laſtly,

20. Laſtly, that we make not theſe holy practices of repentance common in time, nor uſe them for courſe.

A Prayer framed according to this Catechiſm.

ALmighty God, and moſt merciful Father in Jeſus Chriſt, as thou haſt plainly ſet before us our curſed ſtate, in the clear Glaſs of thy Heavenly Word: ſo we beſeech thee open our eyes to ſee it, and pierce our hearts to feel it, by the inward working of thy holy Spirit. For we (Lord) are moſt vain and vile creatures, juſtly tainted with the rebellion of our firſt Parents, conceived in ſin, bond-ſlaves to Satan neceſſarily, and yet willingly ſerving divers luſts, and committing innumerable ſins againſt thy Majeſty, whereby we deſerve moſt juſtly to endure all miſeries in this life, and to be tormented in Hell for ever. But bleſſed be thy Name (O Lord our God) who, when there was no power in us, no not ſo much as any deſire or endeavour to get out of this woful eſtate, haſt made us ſee and feel in what a caſe we were, and provided a moſt ſoveraign remedy for us, even thy dear and only begotten Son, whom thou haſt freely offered to us: not only kindling in us a deſire to enjoy him, but enabling us by a true and lively faith, to lay hold upon upon him, and to be partakers of all his benefits, to the ſalvation of our ſouls. And now, Lord, that it hath pleaſed thee by faith to joyn us to thy Son Jeſus Chriſt, and by thy Spirit to make us members of his body, we humbly pray thee by the ſame Spirit, to renew us daily according to thine own Image: Work in our hearts daily increaſe of true Faith and Repentance, and in our lives a holy and comfortable change. O God, enable us in ſome good meaſure to walk worthy of all thy mercies, and to ſerve thee who haſt created and choſen us: and thy Son, who hath redeemed us from death, and made us heirs of glory; and thy bleſſed Spirit, who doth continually ſanctifie and keep us with faith, fear, and zeal, in true holineſs and righteouſneſs all the days of our life. Finally, ſeeing of thy infinite goodneſs and mercy thou haſt appointed divers excellent and holy means, for the daily increaſe of thy grace in us, and for the confirming and quickning of us in Chriſtian converſation; we humbly beſeech thee to grant all thoſe good means unto us: and to continue

them among us, giving us grace to use them purely, constantly, and zealously, to the glory of thy Name, and profit of our brethren, and salvation of our souls, through Jesus Christ: To whom with thee, O Father, and the Holy Ghost, be given all honour and glory for ever; *Amen.*

A Thanks-giving before Meat.

O My heavenly Father, I thank thee through Jesus Christ, for making these creatures to serve me, and for giving me leave to feed on them; now I humbly pray thee, to give me grace moderately and soberly to use them, that my bodily health may be still continued to thy glory, to the good of others, and mine own comfort in Jesus Christ, *Amen.*

A Thanks-giving after Meat

O Lord, feeling my body to be refreshed with meat and drink, and my mind also fitted to do those things that thou requirest of me, let it now be my meat to do thy will, and those works which belong to my duty, with all chearfulness and good conscience; that for these and all other thy mercies my thankfulness in heart, word, and deed, may be acceptable in thy sight, to the end of my life, through Jesus Christ: To whom with thee and the Holy Ghost, be all honour, glory, and thanksgiving, now and ever; Amen.

A Prayer for the Morning.

O Lord our heavenly Father, we thy poor and wretched creatures, give thee most humble and hearty thanks for our quiet and safe sleep, and for raising us up from the same. We beseech thee, for Christs sake, to prosper us this day in our labour and travel. that it may be to the discharge of our duty in our vocation; principally, to thy glory, next, to the profit of thy Church and Common wealth, and last of all to the benefit and content of our Masters. Grant dear Father, that we may chearfully and conscionably do our business and labours, not as men-pleasers, but as serving thee our God, knowing thee to be the chief Master of us, and that thou seest and beholdest us with thy Fatherly eyes, who hast promised reward to them that faithfully and truly walk in their vocations, and threatned everlasting death and damnation

nation to them that deceitfully and wickedly do their works and labours: we beſeech thee, O Heavenly Father, to give us the ſtrength of thy ſpirit, that godly and gladly we may overcome our labours, and that the tediouſneſs of this irkſom labour which thou for our ſins haſt poured upon all mankind, may ſeem to us deleſtable and ſweet. Fulfil now, O Lord, theſe our requeſts, for thy Son our Saviours ſake, in whoſe Name we pray, as he himſelf hath taught us, *Our Father, &c.*

A Prayer for the Evening.

MOſt merciful God and tender Father, which beſide thine ineſtimable mercies declared and given unto us in the making of the world for our ſakes, in the redeeming of us by the death of thy dear Son Jeſus Chriſt, in calling of us to the knowledge of thy bleſſed work, in keeping us hitherto in thy holy Church, and in thy moſt gracious governing of us, and all things hitherto, for our ſingular wealth and commodity; haſt alſo moſt fatherly cared for us; kept us this day from all dangers both of ſoul and body, given us health, food, and apparel, and all other things neceſſary for the comfort and ſuccour of this poor and miſerable life, which many others do want: For theſe, and all other thy good gifts and gracious benefits, which thou of thine own goodneſs onely, and fatherly providence, haſt hitherto poured upon, and doſt preſently pour upon us, and many others, we moſt humbly thank thee, and praiſe thy holy Name, beſeeching thee, that as all things are now hidden, by means of the darkneſs thou haſt ſent over the earth, ſo thou wouldeſt vouchſafe to hide and bury all our ſins, which this day, or at any time heretofore we have committed againſt thy holy commandements: and now as we purpoſe to lay our bodies to reſt, ſo grant the guard of thy good Angels to keep the ſame this night, and for evermore: and whenſoever our laſt ſleep of death ſhall come, grant that it may be in thee, good Father, ſo that our bodies may reſt both temporally and eternally, to thy glory and our joy, through Jeſus Chriſt our Lord; So be it.

The 119 Pſalm

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.

2 Bleſſed are they that keep his teſtimonies; and ſeek him with their whole heart,

3 For they which do no wickedneſs walk in his ways.

4 Thou haſt charged, that we ſhould diligently keep thy Commandments.

5 O that my ways were made ſo direct, that I might keep thy Statutes.

6 So ſhall I not be confounded, while I have reſpect unto all thy Commandments.

7 I will thank thee with an unfeigned heart, when I ſhall have learned the judgements of thy righteouſneſs.

8 I will keep thy Ceremonies: O forſake me not utterly.

The Second Part.

WHerewith ſhall a young man cleanſe his way? even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee, O let me not go out of thy Commandments.

3 Thy words have I hid within my heart, that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lips have I been telling of all the judgements of thy mouth.

6 I have had as great delight in the way of thy teſtimonies, as in all manner of riches.

7 I will talk of thy Commandments, and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes, and I will not forget thy word.

Proverbs, Chapter 4.

HEar, O ye children, the inſtruction of a Father, and give ear to learn underſtanding.

2 For I give you a good doctrine, therefore forſake ye not my Law.

3 For I was my Fathers Son: tender and dear in the eyes of my mother.

4 He alſo taught me, and ſaid unto me; Let thine heart hold faſt my words, keep my Commandments, and thou ſhalt live.

5 Get wiſdom, get underſtanding: forget it not, neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall keep thee; love her, and ſhe ſhall preſerve thee.

7 Wiſ-

7 Wiſdom is the beginning; get wiſdom therefore, and above all poſſeſſions get underſtanding.

8 Exalt her, and ſhe will exalt thee; ſhe ſhall bring thee to honour if thou embrace her.

9 She ſhall give a comely ornament unto thy head: yea, ſhe ſhall give thee a Crown of glory.

10 Hear my ſon, and receive my words, and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom, and led thee in the paths of righteouſneſs.

12 When thou goeſt, thy gate ſhall not be ſtraight; and when thou runneſt thou ſhalt not fall.

13 Take hold of inſtruction, and leave her not; keep her, for ſhe is thy life.

14 Enter not into the way of the wicked, and walk not in the way of evil men.

15 Avoid it, and go not by it, turn from it, and paſs by.

16 For they cannot ſleep except they have done evil: and their ſleep departeth, except they cauſe ſome to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the way of the righteous ſhineth as the light, that ſhineth more and more unto the perfect day.

19 The way of the wicked is as the darkneſs; they know not wherein they ſhall fall.

20 My Son, hearken to my words, encline thine ear unto my ſayings.

21 Let them not depart from thine eyes, but keep them in the midſt of thy heart.

22 For they are life unto thoſe that find them, and health unto all their fleſh.

23 Keep thy heart with all diligence; for thereout cometh life.

24 Put away from thee a froward mouth, and put wicked lips far from thee.

25 Let thine eyes behold the light, and let thine eye-lids direct the way before thee.

26 Ponder the paths of thy feet, and let all thy ways be ordered aright.

27 Turn not to the right hand, nor to the left, but remove thy foot from evil.

The

THe man is bleſt, that hath not bent
to wicked read his ear,
Nor led his life as ſinners do,
nor ſat in ſcorners chair.
2 But in the Law of God the Lord
doth ſet his whole delight,
And in that Law doth exerciſe
himſelf both day and night.

3 He ſhall be like the tree that groweth
faſt by the rivers ſide;
Which bringeth forth moſt pleaſant fruit,
in her due time and tide.
4 Whoſe leaf ſhall never fade nor fall,
but flouriſh ſtill and ſtand;
Even ſo all things ſhall proſper well,
which this man takes in hand.

5 So ſhall not the ungodly men,
they ſhall be nothing ſo;
But as the duſt which from the earth
the wind drives to an fro.
6 Therefore ſhall not the wicked men
in Judgement ſtand upright,
Nor yet the ſinners with the juſt
ſhall come in place or ſight.

7 For why the way of godly men,
unto the Lord is known,
And eke the way of wicked men,
ſhall quite be overthrown.

The 4 Pſalm.

O God that art my righteouſneſs,
Lord hear me when I call,
Thou haſt ſet me at liberty,
when I was bound and thrall.
2 Have mercy, Lord, therefore on me,
and grant me my requeſt,
For unto thee unceſſantly
to cry I will not reſt.

3 O mortal men how long will ye
my glory thus deſpiſe?
Why wander ye in vanity,
and follow after lies?

4 Know ye that good and godly men
the Lord doth take and chuſe,
And when to him I make my plaint,
he doth me not refuſe.

5 Sin not, but ſtand in awe therefore,
examine well your heart,
And in your chamber quietly
ſee you your ſelves convert.
6 Offer to God the ſacrifice
of righteouſneſs I ſay,
And look that in the living Lord,
you put your truſt alway.

7 The greater ſort crave worldly goods,
and riches do embrace,
But Lord grant us thy countenance,
thy favour and thy grace.
8 For thou thereby ſhalt make my heart
more joyful and more glad,
Then they who of their corn and wine,
full great increaſe have had.

9 In peace therefore lie down will I,
taking my reſt and ſleep,
For thou only, wilt me, O Lord,
alone in ſafety keep.

The 50 Pſalm.

THe mighty God,
th' eternal hath thus ſpoke,
And all the world
he will call and provoke;
Even from the Eaſt,
and ſo forth to the Weſt.
2 From towards Sion,
which place he liketh beſt.
God will appear
in beauty moſt excellent:
3 Our God will come
before that long time be ſpent.

Devouring fire
ſhall go before his face,
A great tempeſt
ſhall round about him trace.

4 Then

4 Then shall he call
the earth and heavens bright,
To judge his folk
with equity and right.
5 Saying, Go to,
and now my Saints assemble,
My pact they keep,
their gifts do not dissemble.

6 The heavens shall
declare his righteousness
For God is Judge
of all things more and less.
7 Hear my people,
for I will now reveal:
List Israel,
I will thee nought conceal.
Thy God, thy God
I am, and will not blame thee,
8 For giving not
all manner offerings to me.

9 I have no need
to take of thee at all,
Goats of thy fold,
or Calf out of thy stall.
10 For all the Beasts
are mine, within the woods,
On thousands hills
cattle are mine own goods.
11 I know for mine
all Birds that are on mountains,
All Beasts are mine
which haunt the fields and fountains.

The 51 Psalm, the first part.

O Lord consider my distress,
and now with speed some pity take
My sins deface, my faults redress
good Lord, for thy great mercy sake.
2 Wash me, o Lord, and make me clean,
for this unjust and sinful act,
And purifie yet once again
my hainous crime and bloody fact.

3 Remorse and sorrow do constrain
me to acknowledge mine excess,
My sins alas do still remain
before my face without release,
4 For thee alone I have offended,
committing evil in thy sight,
And if I were therefore condemned,
yet were thy judgements just and right

5 It is too manifest alas,
that first I was conceived in sin,
Ye of my mother so born was,
and yet vile wretch remain therein.
6 Also behold, Lord, thou dost love
the inward truth of a pure heart,
Therefore thy wisdom from above
thou hast reveal'd me to convert.

7 If thou with hyssop purge this blot,
I shall be cleaner then the glass,
And if thou wash away my spot,
the snow in whiteness shall I pass.
8 Therefore, O Lord, such joy me send,
that inwardly I may find grace,
And that my strength may now amend,
which thou hast swag'd for my trespass

9 Turn back thy face and frowning ire,
for I have felt enough thy hand,
And purge my sins I thee desire,
which do in number pass the sand.
10 Make clean my heart within my breast
and frame it to thy holy will,
Thy constant spirit in me let rest,
which may these raging enemies kill.

The 67 Psalm.

HAve mercy on us Lord,
and grant to us thy grace,
To shew to us do thou accord,
the brightness of thy face.
2 That all the earth may know
the way to godly wealth,
And all the Nations on a row,
may see thy saving health.

3 Let all the world, o God,
give praise unto thy Name,
O let the people all abroad
extol and laud the same.

4 Through-

4 Throughout the world so wide,
let all rejoyce with mirth:
for thou with truth and right dost guide
the Nations of the earth.

5 Let all the world, O God,
give praise unto thy name,
O let the people all abroad,
extol and laud the same.
6 Then shall the earth increase,
great store of fruit shall fall,
And then our God, the God of peace,
shall bless us eke withal.

7 God shall bless us I say,
and then both far and neer
The folk throughout the earth alway,
of him shall stand in fear.

The 104 Psalm.

MY soul praise the Lord,
speak good of his name;
O Lord our great God,
how dost thou appear.
So passing in glory,
that great is thy fame;
Honour and Majesty
in thee shine most clear.

2 With light as a robe
thou hast thee beclad,
Whereby all the earth
thy greatness may see;
The heavens in such sort
thou also hast spread,
That it to a curtain
compared may be.

3 His chamber beams lye,
in the clouds full sure,
Which as his chariots
are made him to bear,
And there with much swiftness
his course doth endure,
Upon the wings riding
of wind in the Air.

4 He made his spirits
as Heralds to go,
And lightning to serve
we see also prest.
His will to accomplish
they run to and fro,
To save or consume things,
as liketh him best.

5 He groundeth the earth
so firmly and fast,
That it once to move
none shall have such power.
6 The deep and fair covering
for it made thou hast,
Which by his own nature
the hills would devour.

7 But at thy rebukes
the waters do flie,
And so give due place,
thy words to obey.
At thy voice of thunder
so fearful they be,
That in their great raging
they haste soon away.

8 The mountains full high,
they then up ascend,
If thou do but speak,
thy word they fulfil.
So likewise the vallies,
full quickly descend,
Where thou them appointest,
remain they do still.

9 Their bounds thou hast set,
how far they shall run,
So as in their rage
not that pass they can,
For God hath appointed
they shall not return,
The earth to destroy more,
which was made for man.

The 112 Psalm.

1 He man is blest that God doth fear,
and that his law doth love indeed.

2 His

2 His seed on earth God will uprear,
and bless such as from him appear.
3 His house with good he will fulfill,
his righteousness endure shall still.

4 Unto the righteous doth arise,
in trouble joy, in darkness light;
Compassion is in his eyes,
and mercy always in his sight.
5 Yea pity moveth such to lend,
he doth by justice things expend.

6 And surely such shall never fail,
for in remembrance had is he.
7 No tydings ill can make him quail,
who in the Lord sure hope doth see.
8 His faith is firm, his fear is past,
for he shall see his foes down cast.

9 He did well for the poor provide,
his righteousness shall still remain;
And his estate with praise abide,
though that the wicked man disdain:
10 Yea, gnash his teeth thereat shall he,
and so consume his state to see.

The 113 Psalm.

YE children which do serve the Lord,
Praise ye his name with one accord.
2 Yea, blessed be always his name,
3 Who from the rising of the Sun,
Till it return where it begun,
is to be praised with great fame.
4 The Lord all people doth surmount;
As for his glory we may count,
above the heavens high to be.
5 With God the Lord who may compare
Whose dwellings in the heavens are?
of such great power and force is he.

6 He doth abase himself, we know,
Things to behold, both here below,
and also in heaven above.
7 The needy out of dust to draw,
And eke the poor which help none saw
his only mercy did him move.
8 And so him set in high degree,
With princes of great dignity,
that rule his people with great fame.

9 The barren he doth make to bear,
And with great joy her fruit to rear,
therefore praise ye his holy name.

The 120 Psalm.

IN trouble and in thrall,
unto the Lord I call,
And he doth me comfort;
2 Deliver me I say,
From lying lips alway,
and tongues of false report.

3 What vantage or what thing,
Get'st thou thus for to fling,
thou false and flattering lyer?
4 Thy tongue doth hurt, I ween,
No less then arrow keen,
or hot consuming fire.

5 Alas, too long I slack,
Within these tents so black,
which Kedars are by name,
By whom the flock elect,
And all of Isaac's sect,
are put to open shame.

6 With them that peace did hate,
I came a peace to make,
and set a quiet life.
But when my tale was told,
Causeless I was controll'd,
by them that would have strife.

The 126 Psalm.

WHen as the Lord
again his Sion had forth brought.
From bondage great,
and also servitude extream,
His work was such
as did surmount mans heart and thought.
So that we were
much like to them that use to dream.
2 Our mouths were
with laughter filled then,
And eke our tongues
did shew us joyful men.
The heathen folk
were forced then for to confess

How that the Lord
for them also great things had done.
3 But much more we,
and therefore can confess no less:
Wherefore to joy,
we have good cause as we begun.
4 O Lord, go forth,
thou canst our bondage end,
As to desarts
the flowing rivers send.
5 Full true it is,
that they which sow in tears, indeed,
A time will come,
when they shall reap in mirth and joy.
6 They went and wept,
in bearing of their precious seed,
For that their foes
full often times did them annoy,
But their return
with joy they sure shall see,
Their sheaves home bring,
and not empared be.

The 148 *Psalm.*

Give laud unto the Lord,
From Heaven that is so high,
Praise him in deed and word,
Above the starry skie.
2 And also ye,
His Angels all,
Armies Royal,
Praise him with glee.
3 Praise him both moon and sun,
Which are both clear and bright,
The same of you be done,
Ye glistering stars of light.
4 And eke no less,
Ye Heavens fair,
And clouds of th' air,
His laud express.
5 For at his word they were
All formed as you see,
At his voice did appear,
All things in their degree.
6 Which he set fast:
To them he made
A law and trade
For aye to last.

The School-Master to his Scholars.

My Child and Scholar take good heed
unto the words that here are set,
And see thou do accordingly,
or else be sure thou shalt be beat.
First, I command thee God to serve,
then to thy parents duty yield,
Unto all men be courteous,
and mannerly in Town and field.
Your cloaths unbuttoned do not use,
let not your hose ungartered be,
Have handkerchief in readiness,
wash hands and face or see not me.
Lose not your books, ink-horn or pens,
nor girdle, garters, hat, or band,
Let shooes be tyed, pin shirt-band close,
keep well your hands at any hand.
If broken-hos'd or shoo'd you go,
or slovenly in your array,
Without a girdle, or untrust,
then you and I must have a fray.
If that thou cry or talk aloud,
or books do read, or strike with knife
Or laugh or play unlawfully,
then you and I must be at strife.
If that you curse, miscall or swear,
if that you pick, filch, steal, or lie;
If you forget a Scholars part,
then must you sure your points untie.
If that to School you do not go,
when time doth call you to the same,
Or if you loiter in the streets,
when we do meet, then look for blame.
Wherefore, my child, behave thy self
so decently at all assayes,
That thou maist purchase parents love,
and eke obtain thy Masters praise.

The

The First Part of Arithmetick, called Numeration.

ALL numbers are made by the divers placing of these nine figures, 1,2,3,4,5,6,7,8,9. and this circle (0) called a Cypher. Now look how many of them stand together, in so many several places they must needs stand. But mark that thou call that which is next to thy right hand, the first place, and so go on (as it were) backward, calling the next to him towards the left hand, the second place; the next the third place, and so forth as far as thou wilt. Secondly, the further any figure standeth from the first place, the greater he is: every following place being greater by ten times then that next before: as (5) in the first place is but five, in the second place ten times five, that is, five times ten, which is fifty; in the third place five hundred; in the fourth place, five thousand: in the fifth place, fifty thousand; and so thou may'st proceed: As for example, the number thus placed, 1669. being this present year from the birth of Christ, is one thousand six hundred sixty nine: and this number 5688. being this present year from the Creation (though otherwise commonly taken) is five thousand six hundred eighty eight. But my Book growing greater then I purposed, pardon me (I pray thee) though I break off this matter sooner then peradventure (thou may'st think) I promised,

Directions for the Ignorant.

FOr the better understanding this brief *Chronology* following, I thought good to advertise thee thus much: Thou must first be perfect in the numbers above, so far as concerneth the fourth place: then mark how I have divided the years of the world in parts, called, *five periods*, which I for plainness sake stick not to call *Chapters*: therefore I begin my account five times, best answering (as I think) thy demands, when such a one lived, or such a thing done. For thou commonly movest thy question one of these five ways; either how long was it

after the Creation? or how long after the Flood? how long after the departure out of *Ægypt* and the Law given? how long before Christ? or how long after Christ? as thou thinkest is nearest one of those times. If then thou findest the name as thou seekest; and the year set by it, look upward from thence to the beginning of the Chapter, and thou shalt see how long that thing thou seekest was from the time mentioned in the Title of that Chapter. Further, I have set it down (as thou seest) in a diverse Letter, according to the diversity of the matter. If thou seekest for any thing proper to the Bible or Ecclesiastical History, seek in the *Roman* or *Italick* Letter, which thou usest to call the Latine letter, and pass over those in the English Letter, for they concern not thy purpose. Again, if thou be a Grammer Scholar, or other, that would'st find something only concerning any prophane Author, seek only in the English Letter, passing over the other. And because I desire brevity, I have omitted the Kings of *Israel*, *Egypt*, *Assyria*, and the Prophets which wrote not, whose turns thou may'st easily find, by conference with the Judges and the Kings of *Judah*. And note, that (y) a one, standing by any number, signifieth (year.) Finally, my first purpose in making it, was for thy sake that learnest reading: Therefore read them so often till thou canst run them over as fast as any other English.

CHAP. I.

After the Creation.

God having made the world, and created ADAM and EVE; their posterity was born the years after, as followeth.

Year	Year
130 Seth.	874 Lamech.
253 Enoch.	1066 Noah.
325 Kenan.	1556 Shem.
395 Mahalaleel.	1558 Japhet.
506 Jared.	1656 The universal Flood, after which followeth the Generation of *Shem*.
622 Enoch.	
686 Mathuselah.	

CHAP.

CHAP. II.

After the Flood.

Year
2 Arphaxad.
37 Se'ah.
67 Eber.
101 Peleg.
The Tower of *Babel* built.
Reu.
263 Serug.
292 Nahor.
222 Terah.
262 Haran.
352 Abraham.
436 Ishmael.
452 Sodom *destroyed*.
452 Isaac.
512 Jacob.
587 Ruben.
588 Simeon.
589 Levi.
599 Judah.
600 Dan.
601 Nephtali.
Asher.
602 Issachar.
Gad.
Zebulun.
604 Joseph.
619 Benjamin.
These twelve were the sons of *Jacob*, called the twelve Patriarchs: of whom came the twelve Tribes of Israel.
Minerva.
699 Pharez.
642 Hezron.
643 *Jacob* went into Egypt, where they were 215 years.
Hercules Lib.
Aram.
Prometheus.
Atlas.
Aminadab.
778 Aaron.
783 Moses.
Job.
Nasson.
Salmon.
858 *Moses* delivered the children of Israel out of Ægypt, then was the Law given.

CHAP. III.

After the Law given.

Phaeton burnt.
40 *Joshua* brought the people out of the wilderness into the Land of *Canaan*, and reigned 18. years.
41 *Jubilies* began.
58 *Othniel* judged Israel 40 y. whereof *Cusham* the Aramite oppressed them 18 y.
Rhadomanthus.
80 *Boaz* of *Rahab*.
90 *Ehud* and *Shamgar* judged 80 y. whereof *Eglon* the *Moabite* oppressed them 18 y.
Cranus ruled in Dardania, and called it Troy.
Pegasus.
Orpheus.
178 *Deborah* and *Barak* judged 40 y. whereof *Iabin* and *Sisera* oppressed 20 y.

Year
198 *Obed* born of *Ruth*.
218 *Gideon* judged 40 y. whereof the *Midianites* oppreſſed 7 years.
Theſeus.
258 Abimelech 3 y.
261 Tola 23 y.
284 *Jair* judged 22 y. whereof the *Ammonites* and *Philiſtims* oppreſſed 12 y.
Amazones Battle againſt Thebes.
321 *Ibſan* judged 7 y.
318 Elon 10 y.
Troy deſtroyed.
329 *Abdon* the Pirathonite 8 y.
336 *Sampſon* 20. y. In the time of theſe 6 Judges the *Philiſtines* oppreſſed.
350 *Jeſſe* Father of *David* by *Obed*.
356 *Eli* the Prieſt 40 y.
397 *Samuel* and *Saul* 40 y.
432 Brutus came into England, if the ſtory be true.
447 *David* reigned 40 y.
Nathan, *Aſaph*, *Heman*, and *Jeduthun*, Prophets.
477 *Solomon* reigned 40 y. and 481, in his fourth year, built the Temple before the birth of Chriſt, about 916 y.

CHAP. IV.
Before Chriſt.

639 Temple built.
900 Heſiod

Year
899 *Reheboam* reigned over *Judah* 17 y.
882 Abijam 3 y.
878 Aſa 41 y.
838 Jehoſophat 25 y.
813 Jehoram 8 y.
805 Ahaziah 1 y.
804 Athaliah 6 y.
798 Joaſh 40 y.
758 Amaſiah 29 y.
Jonah Propheſieth.
743 Rome built by Romulus upon four Hills, which are Palatinus, Capitolinus, Eſquilinus, Aventinus; and after enlarged by Servius Tullus, within the Walls, with other three Hills, Coelius, Viminalis, and Quirinalis.
729 Kingdom of *Judah* void 12 years.
725 Sardanapalus.
718 Ahaziah 25 y.
Kingdom of *Iſrael* void 22 years.
700 Numa Pompilius the ſecond Roman King.
615 Lycurgus the Lacedemonian.
Joel, *Hoſea*, *Amos*, and *Iſaiah*, propheſied.
Tullus Hoſtilius the third Roman King.
677 *Jonathan* over *Judah* 15 y.
Michaiah alſo propheſied.
662 Ahaz 15 y.
Hezekiah 29 y.

628 *Saf-*

Year
628 *Salmanaſar* carried ten Tribes of Iſrael captive to Babel, from whence they never returned. And here the race of the Kings of Iſrael ceaſed.
Merodach Baladan began to bring the Empire from *Aſſer* to *Babel*.
682 Simonides.
Ariſtocrenus.
Anchus Martius the fourth Roman King.
Archilochus, Zeluchus, Homer, Phalaris.
617 Manaſſeth 55 years.
Jeremiah propheſieth.
610 Sappho, Pilo, Stesichorus, Epimenides.
564 Nebuchadnezzar.
562 Amon 2 y.
560 Joſiah. 31 y.
Zephaniah and *Habakkuk* propheſie.
526 Jehojakim 11 y.
Captivity wherein *Nebuchadnezzar* carried captives *Daniel*, and many others into Babylon, began the third year of *Jehojakim*.
Jeremiah continueth his Propheſie in *Judah*.
Daniel propheſieth in Babel.
518 Zedekiah 11 y.
Ezekiel Propheſieth.
307 *Jeruſalem* deſtroyed, and *Jeremiah* with the remnant of *Judah* carried into *Ægypt*, where *Jeremiah* propheſieth.

Year
Ezekiel continueth his propheſie in Babel.
501 Conſuls 2 yearly began in Rome.
495 Horatius Cockles.
494 Salathiel.
493 Dictators in Rome.
487 Tribunes of the people began in Rome.
468 Zerobbabel.
466 Pythagoras, Pindarus, Democritus, Creſus, Heraclitus, Eſope, Solon, Thales, Seven Wiſe-men, Piſiſtratus.
456 *Darius*, and *Cyrus* his Son won *Babilon* from *Belſhazer*, began the Empire of the Perſians, and gave leave for the Jews to return and build the Temple.
454 Temple began to be built.
The Hiſtory of Ezra.
Artachſhaſhite, called of profane Writers *Chambaſes*, reigned with *Cyrus* his Father.
The Hiſtory of *Eſther*.
Ahaſhueroſh called *Darius Hyſtaſpis*.
444 He divorced *Vaſthi*, married *Eſther*, hanged *Haman*, and advanced *Mordecai*.
431 Tribuni Militum.
425 *Darius* of *Perſia*, called alſo *Artachſhaſte*, and of profane Writers, *Darius Longimanus*, reigned 36 y.
Haggai propheſieth.

Zach-

Year

Zachariah propheſieth.

423 *Malachi* the laſt Prophet.

424 *Nehemiah* his ſtory, who builded the walls of Jeruſalem.

397 Battle Peloponneſiack, 27 years, till the Lacedemonians overcame Athens.

386 Rome taken by Gaules a Britain.

386 Themiſtocles, Ariſtides, Aeſchilus, Sophocles, Pericles, Empedocles, Hippocrates, Parmenides, Ariſtarchus, Euripides, Herodotus, Ariſtobulus, Socrates, Alcibiades, Diogenes, Plato, Xenophon, Ageſilaus.

363 Philip of Macedonia conquered all Grecia, after the Thebanes had ſubdued the Lacedemonians.

251 Marcus Curtius, Manlius Torquatus.

350 Ariſtocles, Demoſthenes, Epicurus, Epaminondas, Theophraſtus, Menander, Xenocrates.

344 Wars with the Samnites at Rome continued 49 years.

332 *Alexander* the great, conquered *Perſia*; he entreated the Jews honourably, and reigned 12 years.

Now was the Empire of the Grecians great, which after the death of *Alexander*, was divided

Year

into four Captains, whereof *Syria* and *Ægypt* continued until the Empire of the Romans, and always vexed the Jews.

Now beginneth the ſtory of the *Machabees*.

301 Two Decii in Rome.

300 Zeno Author of the Stoicks.

Aratus, Demetrius Phalereus.

208 *Ptolomey Philadelphus* cauſed ſeventy Interpreters to tranſlate the LAW into Greek.

383 Hetruria yielded to Rome wholly.

272 Regulus, Polybius, Cleanthes.

267 War of Carthage and Rome 12 y.

241 Battle African with Numidia.

237 Jeſus Sirach.

236 Nebius Plautus.

224 Antiochus Magnus.

219 The ſecond Battle of Carthage, becauſe that Hannibal had recovered Spain from Rome.

131 The third battle of Carthage, which was in three years utterly deſtroyed by Scipio Junior.

129 Phariſees, Saduces, and Eſſenes, began their ſects.

89 Civil War in Rome eight years betwæn Marius and Sylla, becauſe Sylla being

younger

Year

younger was chosen Captain into Asia, to the Patrel Pythiadatick.

87 Tigranes King of Armenia.

65 Cato Uticensis, Salustius.

57 Cicero Consul.

57 Britain entred upon by Julius Cesar.

47 Julius Cesar reigned Emperour 5 years.

44 Virgil, Horace, Livie, Ovid, Cornelius Nepos.

42 *Octavius Augustus* Emperour 56 years.

34 *Herod* the Great made King of Jury; After whose death, his four sons were confirmed in his Kingdom, and called Tetrachs. See *Luke*. 3. 1.

Temple again sumptuous builded by *Herod*.

Christ born, in the 24 year of *Augustus*; From which beginneth our usual account.

CHAP. V.

After the Birth of Christ.

16 *Tiberius* Emperour, after the Birth of Christ 16 years.

33 *Christ* Crucified.

33 *Stephen* stoned.

42 *Paul* converted.

42 *Herod Agrippa* President in Jury: He beheaded *James*.

42 *Matthew* wrote his Gospel.

Year

44 *James* beheaded.

46 *Mark* preached in Ægypt.

49 *Luke* wrote.

50 Epistle to the Galathians, written from Antioch.

53 Epistles to the Thessalonians, written from Athens.

54 *Philip* Martyred.

51 Epistle to the Corinthians, from Ephesus.

51 To *Timothy*, from Troas.

To *Titus*, from Troas.

55 To Corinth from Philippi.

55 *Peters* first Epistle.

56 *Peters* second Epistle.

56 To the Romans, from Corinth.

57 *Claudius Nero* Persecutor.

59 Epistles to the Philippians, Ephesians, Colossians, Philemon, from Rome.

61 Acts by *Luke* (now as is thought.)

63 *James* thrown down from a Pinnacle.

69 Epistle to *Timothy*.

69 *Paul* Martyred at Rome.

73 Jerusalem destroyed by *Vespasian* and *Titus*.

76 *Ignatius* Bishop of Antioch.

83 *Domitian* Emperour.

85 *Nicolaitan* Heretikes.

90 Cornelius Tacitus, Suetonius, Aulus Gellius, Plutarch, Quintilian, Juvenal, Appian, Apuleius.

93 *John* banished to Patmos where (as is thought) he wrote

Year

his Gospel, and the Revelation.
67 *John* returned from Patmos to Ephesus.
100 *John* dyed.
114 *Pliny* writeth for the Christians.
133 Galen.
170 *Iustinus* dyed a Martyr.
180 *Irenæus* of Lions.
187 *England* received the Gospel.
202 Clemens Alexandrinus.
210 Tertullian.
219 Origen.

Year

249 Cyprian.
289 *Constantine* reigned in England.
307 Eusebius.
333 Athanasius.
347 Hilary.
347 Gregory Nazianzen.
371 *Ambrose* B. of Milain.
375 Hieronymus.
400 Chrysostom.
409 Augustine.
414 Theodoret.
500 Goths conquered Italy, then increased Barbarism and Papistry.

Directions for the unskilful.

IF thou hast not been acquinted with such a Table as this following, and desirest to make use of it, thou must get the Alphabet, *viz.* the order of the Letters as they stand, without book, perfectly, to know where every letter stands, as (b) neer the beginning, (m) about the midst, and (u) towards the end. Therefore if the word thou wouldst find begins with (a) look in the beginning of the Table, if with (t) look towards the end. Again, if the word begin with (ba) look in the beginning of the Letter (b) but if with (bu) see towards the end of that Letter: and if thou observest the same for the third and fourth letters, thou shalt find thy word presently.

Secondly, Thou must know the cause of the difference of the letters: all written with the Roman, as in (abba) are words taken from the Latine, or other learned Language. Those with the *Italick* letters, as (*abandon*) are French words made English: Those with the English letter are meerly English, or from some other vulgar tongue. The word joyning unto it is ever English, and is the interpreter of it in a more familiar English word. But those that have no word expounding them, are set down to let thee see their true writing, where I thought thou mightest otherwise err. And know further, that all the words that have in them (y) or (ph) together, or begin with (chr) where (h) is

is never pronounced, or end with (*ism*) are all Greek words, as Hypocrites, Philosophy, Christ, Baptism. But where I say they are Greek, I mean with some difference of termination, for they were brought from Greece to us through *Rome*, where they were newly stampt, and when they come to us, we coyned them after our fashion; as Christ is in Latine *Christus*, in Greek *Christos*; so Baptism in Latine *Baptismus*, in Greek *Baptismos*. The like must be observed for the Latine words, as those that we have ending in (*ion*) the Latine hath them in (*io*) *creatio*, *remissio*, in Latine, *creatio*, *remissio*. But touching the French, we have some of them with difference, and some without; and thus thou shalt discern them; those with difference are marked with this (*) as (*accomplish*) in French (*accomplir*), and therefore you shall find it by this mark (*); the other have none. Sometimes I refer thee from one word to another; as thus, in that word *Brigandine*, see *Barque*, then those two be of a signification, and so thou shalt learn variety of words.

When a word hath two significations, if one be well known, I omit that, as to bark as a Dog is well known, but a *Barque*, that is, a Little Ship, is not so familiar, therefore I put down that; if I should put down all derivations, it would be overlong; therefore I hope the diligent Scholar will learn by practice soon from the primitive or original: I have therefore set down some few of the hardest, yet some Rules for them thou shalt find in the end; there are many more from Latine and French, but being well known, I omit them.

Abandon cast away
abba Father
abbesse abba esse, Sisters of a Nunnery
abbreviate shorte
abridge see abreviate
abute lye unto
abecedary the order of the letters, or he that useth them
abet maintain
abominable
abhor
abject base
abjure renounce
abolish make void
abricor* k. of fruit
abcard
abrogate see abolish
absolve pardon
absolve perfect
absolution forgiveness
abstinence restraining
abstract see abbreviate
absurd foolish
accent tune
accept take liking

access free coming to
accessary partaker
accident befall
accomodate fit to
accomplish * finish
account * to reckon
accord * agreement
accurate cunning
accrew * grown
ascertain * make sure
atchieve see accomplish.
acorn
active nimble
actual in act
acute witty
addict given to
adieu farewel
address prepare, direct
adjacent lying to
adjourn defer
adjure make to swear
administer govern or serve
admire marvel at
admiral chief by Sea
admission receiving.
adopt take for his child
adore worship
adorn beautifie
adverse contrary
advertise give knowledge
adulation flattery
adulterate counterfeit
advocate atturney
advowson patronage
adustion burning
affable ready and courteous in speech
affect eanestly desire
affinity kin by marriage
affirmative avouching
affiance trust
affianced betrothed
agent doer
aggravate make grievous
agility nimbleness
agony heavy passion
alacrity cheerfulness
alarm found to the battle
alien stranger
alienation estranging
alight
alledge * bring proof
alliance kindred or league
allusion pointing to
allude to point to
aliment nourishment
alms
almighty
alphabet order of letters
altercation debate
allegory similitude
allegiance obedience
altitude height
allegation alledgeing
ambassadour messenger
ambiguous doubtful
ambition desire to honour
ambushment privy train
amorous full of love
amplifie enlarge
anatomy gr. cutting up
anathema accursed
andiron
anguish grief
anchor
animate encourage
annually yearly
animadversion noting

anti-

antichriſt against Chriſt
antidated fore-dated
anticipation preventing
angle corner
antickly diſguiſed
annihilate make void
anceſtor fore-father
annullity ſee annihilate
aphoriſm general rule
apoſtate back-ſlider
apoſtaſie falling away
amen ſo be it
apoſtle gr. ſee ambaſſadour
apology gr. defence
apocalyps gr. revelation
alpha gr. the firſt greek letter
apothecary
apochrypha not of authority
apparent in ſight
appeach accuſe
appeal to ſeek to a higher Judge
appertain to belong
appurtenant } belonging
appurtenance }
appetite deſire to eat
application applying to
appoſe aſk queſtion
appoſition appoſing
approbation allowing
approve allow
approach come nigh
appropriate make his own
apt fit
arbiter } umpire
arbitrator }
arbitriment judgement
arch gr. chief
archangel gr. chief angel
archbiſhop chief biſhop
architect chief builder
argent ſilver
argue to reaſon
arithmetick gr. art of numbering
ark ſhip
armory houſe of armour
arraign
arrive * come to land
arrerages * debt unpaid
artificer handicrafts-man
artificial workman-like
articulate jointed
aſcend go up
aſcertain * aſſure
aſſent agreement
aſcent a going up
aſcribe give to
askew aſquint
aſpect looking up
aſpire climb up
aſperate rough
aſpiration breathing
aſſay * prove
aſſail ſet upon
aſſayl ſee aſſail
aſſertion affirming
aſſiduity continuance
aſſeveration earneſt affirming
aſſign appoint
aſſignation appointment
aſſizes
aſſiſtance help
aſſociate company
aſtrictive } binding
aſtringent }
agronomy gr. } knowledge of the
aſtrology } ſtars

atheist without God
atheism the opinion of the Atheist
atach seize upon
attaint * convict of crime
attainder * a conviction
attempt * set upon
attentive heedy
attribute give to
avarice covetousness
audacious bold
audience hearing
auditor hearer, or officer of accounts
audible easie to be heard
averr avouch
augment to increase
avouch affirm with earnestness
authentical gr. of authority
autumn the harvest
axiome certain principle.

Balance a pair of scales
bayliff
bankrupt bankrout
banquet
baptist a baptizer
baptism
barbarian rude person
barbarism barbarousness
barque * a small ship
barreter a contentious person
barrester allowed to give counsel
barter to bargain
battery beating
balm
beatitude blessedness
beguile deceive
beneficial profitable
benevolence good will
benign favourable
benignity bounty
bereft deprived
besiege
biere
bishop overseer
blank to make white
blaspheme gr. speaking ill of God
blood
bear
beast
boar
bough
bought
bonnet cap
bracers
brace
brief
brigandine coat of defence
brigandine *see barque*
brandish * to make a sword bright
breach
brothel keeper of a house of bawdry
bruise
bruit
buggery conjunction with one of the same
burgess a head man of a town
build.
Calidity craftiness
capacity conceit or receit
cancel to undo
canon gr. law
canonize make a saint
capital deadly, or great

capi-

capical state, house
capitulate
captious catching
captive prisoner
captivate make subject
carbuncle k. disease or stone
carnality fleshliness
casualty chance
castigation chastisement
catalogue gr. head roll
cathedral gr. Church, chief in the diocess
catholick universal
cauldron
caution warning
celebrate make famous
celestial heavenly
celerity swiftness
censure correction
censor corrector
centurion captain
cease
cement
center middest
ceremony
certain
certifie
cerusse white lead
cistern
character the fashion of a letter
chaunt * sing
champain plain field
chamberling lightness
character a grant, performing
chamberlain
chariot
chancery
chivalry Knight-hood
chief
cherubin order of Angels
chirography gr. hand-writing
christ annointed
chirurgion gr.
choler gr. a humour causing anger
chronicle gr. history
chronographer gr. history writer
chronology gr. history of times
church faithful people
chrystal gr. glass
cider drink made of apples
cinamon
circle
circuit
citron
city
citizen
circumcise to cut about the privy skin
circumference round circuit
circumlocution circumference of speech
circumvent prevent
civit
civil
clamorous ready to speak ill
clemency gentleness
client he that is defended
cockatrice k. of beasts
collect gather
colleague companion
collatio recital
coadjutor helper
cogitation thought
collusion deceit
column one side of a Page divided
comedy gr. stage-play

com-

commencement a beginning
comet gr. blazing ſtar
commentary expoſition
commodious profitable
commotion rebellion
communicate make partaker
communion fellowſhip
compact joyn together
compendious ſhort
competitor he that ſtandeth with me for an office
compile gather and make
complexion
complices colleagues
compoſe make
compoſition agreement
comprehend contain
compriſe ſee comprehend
concoct to digeſt meat
concord agree
concordance agreement
competent convenient
compromit to make agree
concavity hollowneſs
compulſion force
conceal
conception conceiving in the womb
concupiſence deſire
concurr agree together
condeſcend agree unto
condign worthy
conduct guiding
confeſſion compounding
confederate ſee compact
confer talk together
conference communication
confidence truſt
confirm eſtabliſh
confiſcate forfeiture of goods
conflict battle
confound overthrow
congeal harden
congeſtion a heaping up
congregate gather together
congruity ſee concord
conjunction joyning together
conjecture gueſs
conſent { agreement / harmony
conſequence following
conſecrate to make holy
conſequent following
conſerve keep
conſiſt ſtand
conſolation comfort
conſiſtory a place of civil judgement
conſort ſee conſent
conſpire agree for ill
conſtrue expound
conſult take counſel
contagious that corrupteth
contemplation meditation
continence modeſt abſtaining
contract make ſhort
contradiction
contribute beſtow
contrite ſorrowful
contrition ſorrow
convert turn
convict proved guilty
convert bring before
converſe company with
convocation calling together
convulſion
copartner fellow
copious plentiful

corps

corps dead body
corporal bodily
corrosive fretting
correspondent answerable
corrigible easily corrected
corroborate strengthen
covert hiding place
costive bound in body
cosmography gr. description of the world
counterpoise make level
countermaind command contrary
compunction pricking
coffin a basket, or coyp chest
creed the belief
credence belief
credulous easie to believe
criminous faulty
crucifie fasten to a cross
crocodile k. of beasts
culpable blame-worthy
cubit a foot and half
cup-board
cursalite running fast over
cymbal an instrument
clyster or a glister
cypress.
Deacon gr. provider for the poor
debility weakness
deaf that cannot hear
damage loss
decern comply
decline fall away
decision cutting away
decorum comelinesse
descipher describe
dedicating a devoting
deduct taking out
defect want
deflower to dishonour
defraud deceive
deformed ill shapen
define shew what it is
degenerate be unlike his Auncestors
dehort move from
deity God-head
deifie make like God
delectation delight
delicate dainty
delude deceive
deluge great flood
delusion mockery
demonstrate shew plainly
denizon freeman
denounce declare a sentance against
depend hang upon
deportation carrying away
depose put from
deprive or oppose
depute appoint
deride mock
derive fetch from
derivation take from another
derogate or detract
describe set forth
descend go down
desart wilderness
desist leave off
detest hate greatly
detect bewray
detract take from
detriment loss
detrude thrust from
devote given unto
dexterity aptness

diabolical develish
diadem crown
diet manner of food
dialogue gr. conference
defame
defamation a slandering
difficult hard
diocess gr. jurisdiction
diocesan that hath jurisdiction
d gest bring in order, se concoct
dignity worthiness
digress turn from
dilate enlarge
direct guide
dimnution lessening
disburse * lay out money
discend se descend
disciple scholar
discipline instruction
dissent disagree
discern se
disclose discover
discord disagreemene
discuss examine, or dissolve
disjoyn unjoyn
disfranchise take away free-dom
dismiss let pass
disloyal disobedient
disparagement inequality of birth
dispence set free
disperse send abroad
dispeople to unpeople a place
discent from our ancestors
dissimilitude unlikeness
dissolve unloose
dissolute careless
dissonant disagreeing
distinguish put difference
dice
disable make unable
disability inableness
disanul make void
disputable questionable or doubt-ful
define
discomfit put to flight
discomfiture a putting to flight
discipher lay open
digestion bringing into order
digression going from the mat-ter
difficulty hardness
dimension measuring
direction ordering
dissimulation dissembling
discourse
dismember pare one piece from another
disposition natural inclination, or setting in order
discipation scattering
dissolution breaking
distillation distilling or dropping down
distinct differing
distinction making a difference
divulgate make common
dispoil take away by violence
display spread abroad
distracted troubled in mind
distribution division
disturb disquiet
disswade se debort
ditty the matter of a song
divert turn from
divine heavenly

divi-

divinity heavenly doctrine
diuturnity daylinesse
doctrine learning
dolour grief
dolorous grievous
docility easinesse to be taught
dolphine k. of fish
domestical at home
dominion } rule
domination }
Eclipse gr. failing
ecclesiastical belongeth to the Church
edict commandment
edifice building
education bringing up
edition putting forth
effect a thing to be done
effectual forcible
effeminate womanish
efficacy force
effusion pouring forth
egress forth going
election chopce
elect chosen
elegance fine speech
elephant k. of beasts
emroids k. of disease
elevate lift up
embleme gr. picture
emmet, or pismire
empire government
encroach
enarration declaration
encounter set against
enduce move
enhance make greater
enimity } hatred
enmity }

enchant * bewitch
enfranchise * make free
enflame burn
engrate press upon
enlign flag of war
enormous out of square
enter lay in the earth
enterlace put between
environ compass about
ephah k. of measure
epiraph gr. the writing on a Tomb
epitomy gr. the brief of a book
epitomize gr. to make an epitome
epistle gr. a letter sent
episcopal bishop-like
epicure given to pleasure
epilogue conclusion
equinoctial when the days and nights are equal
erect set up
erroneous full of errour
escheat forfeit
essence substance
estimate esteem
eternal everlasting
evangelist bringer of good tidings
evict overcome
eunuch gr. gelded, or great officer
evocation calling forth
exasperate provoke
exact perfect, or requiring with extremity
exaggerate heap up
exaltation advancing
except

excursion running out
excord
excell
exchequer office of receipt
exclaim cry out
execrable cursed
execute perform
excrement dung
exempt free
exemplifie enlarge
exhibit put up
exile banish
exorcist gr. conjurer
expedient fit
expel put out
expend lay out
expedition haste
expect look for
expire end
explicate declare
exploit enterprise
expulsion driving out
exquisite perfect
extend spread forth
extenuate lessen
extol advance
exhort wring out
extract draw out
extemporal } sudden.
extemporary }
Fabulus feigned
fact deed
faction division
factious that maketh division
facility easiness
falkoner
fallacity deceit
fantasie
fatal by destiny

festival feast day
festivity mirth
female } the she
feminine }
fertile fruitful
fervent hot
feaver ague
figurative by signs
finally lastly
firmament sky
Flagon great wine-pot
flexible easily bent
flegm one of the humours
flux disease of scouring
fornication uncleanness between single persons
fortification strengthning
fountain head-spring
fortitude valiantness
fragments relicks
fragility brittleness
fragrant sweet smelling
fraternity brother-hood
fraudulent deceitful
frequent often
frivolous vain
frontlet k. head attire
fructifie make fruitful
frustrate make void
frugal thrifty
fugitive runnagate.
function calling
funeral burial
furbrusher dresser
furious raging
future time to come.
Garboyl hurly burly
garner corn-chamber
gemm precious stone

genti-

gentility } gentry
generosity }
gentile heathen
generation ofspring
gender
genealogie generation
genitor father
geometry gr. art of measuring
gesture
ginger
gourd h. plant
gorget
gorgeous
gospel glad tidings
gradation by steps
graduate that hath taken degree
gratifie to pleasure
gratis freely
*guardian** keeper
gulph deep pool
gyves fetters.

Hability } ableness
or }
ability }
habitable able to dwell in
habit apparel
herbinger sent before to prepare
harmony gr. musick
hallelujah praise ye the Lord
heraulds kings messengers
haughty lofty
hebrew from Hebers flock
heathen ſee gentile
helmet head-piece
herkick } that holds
heritical } herelie
homage worship
hosanna save I pray thee
horror amazement
hostage pledge
host army
hostility hatred
humane gentle
humidity moisture
hymn gr. song
hypocrite dissembler
hyssope.

Idoot gr. unlearned
idolatry gr. false worship
jealous
Jesus Saviour
ignominy reproach
illigitimate unlawfully born
illusion mockery.
imbecility weakness
imbark
immediate next to
imitation following
immoderate without measure
immortal everlasting
impeach accuse
immunity freedom
impediment lett
imperial belonging to the Church
imperfection imperfectness
impenitent unrepentant
impiety ungodliness
impose lay upon
impression printing
impudent shamelesse
impugn disprove
impute
impunity without punishment
impropriation making proper
imanity beastly cruelty
importune to be earnest with
imperious desirous to rule

incessantly

incessantly earnestly
inquisition searching
incense s. offering
incense to stir up
incident happning
inchant * bewitch
inclination moving
incline lean into
incumber trouble
incommodious hurtful
incompatible insufferable
incongruity without agreement
incontinent presently or straight
incur run into
indemnity without loss
indignity unworthiness
indignation hatred
induce move
induction bringing in
indurate harden
infamous ill reported
infection corrupting
infer bring in
infernal belonging to hell
infirmity weakness
inflammation inflaming
infinite without number
influence a flowing in
inform give notice
ingrave carve
ingredience entrance
inhabit dwell in
inhibit forbid
inhibitation forbidding
injunction commanding
injurious wrongful or hurting
innovate make new
innovation making new
inordinate out of order
insinuate creep in
inspire breath into
insolent proud
instigation provoking
institute appoint
intercept prevent
intercession going between, or making intreaty
interchange exchange
intercourse mutual access
interest loan
interline write between
intermeddle deal with
intermingle mingle with
intermission a ceasing
interpret expound
interrogation a question, asking
interrupt break off
intricate inwrapped
introduction entrance
intrude to thrust in violently
invincible not to be won
isruption breaking in
irrevocable not to be recalled
irreprehensible without fault
Israelite of Israel
judicial belonging to judgement
jubile year of
juror juryman
juice
justifie approve
Lapidary skilful in stones
largess liberality
lascivious wanton
laud praise
laurel bay-tree
laxative loose
legacy gift in will, or embassage
legion host

legate ambassage
legerdemain light handed
leprosie k. of disease
libertine lose in Religion
lethargy k. of drowsie disease
licentious taking liberty
lieutenant deputy
limitation appointment
literature learning
lingel Shoo-makers thread
linguist skilful in tongues
litigious quarrelous
lore law
loterie * casting of lots
loyal obedient
lunatick wanting of wits
Magician using witchcraft
magistrate governour
magnanimity of a great mind
magnificence stupendous deed
maladie disease
malicious
male-contented discontented
malign hating
manacles fetters
manger
maranatha accursed
manumise set free
march go in array
mart fair
martial warlike
marches borders
margent edge of a book
marrow
martyr gr. witness
matron ancient woman
matrice womb
mature ripe
mechanical gr. handy-craft
mediocrity measure
medicine
mercement
mediator advocate
mercer
mercy
meditate muse
monkish devise
melancholly gr. humour of solitariness
melodious sweet sounding
meritorious that deserveth
method gr. order
metaphor gr. similitude
ministration ministring
militant warring
minority under age
monastery colledge of monks
miraculous marvellous
mirror a looking glass
mitigate asswage
mixtion mingling
mixture *idem*
mobility moving
modest sober
moderate temperate
modern of our times
moiety half
moment weight, or judgment
momentary sudden
monarch gr. one ruling all
moote argue
monument antiquity
morality civil behaviour
mortal that endeth
mortuary due for the dead
motive cause moving
morti
mountain great hill

munition defence
mutable changeable
mustachio's upper lips hair
malmsey
muse goodness of learning
mutation change
myrrhe k. of sweet gum
mystical that hath a mystery in it
mystery hidden secret.
Native born
narration declaration
near
necessity
navigation sailing
negromancy gr. black art
nerve sinew
negligence
neuter of neither side
nicolaitan gr. an Heritick from Nicholas
nephew
nonage under age
non-suit not following
novice
notifie give knowledge
numeration numbring
nutriment nourishment.
Obeysance obedience
oblation offering
oblique crooked
oblivious forgetful
obstinate froward
obscure dark
obstruction stopping
obtuse dull
occidental belonging to the West
odious hateful
odour smell
odoriferous sweet smelling
officious dutiful
olivet place of Olives
Omnipotent Almighty
operation working
opportunity fitness
oppose set against
opprobrious reproachful
ordure dung
original beginning
oracle a speech from God
ordination ordaining
orphan without parents
orthography gr. true writing
ostentation boasting
overplus more then needeth.
Pacific quiet
pamphlet small treatise
pantofle a slipper
paradise a place of pleasure
paraphrase gr. exposition
paramour amorous Lady
parable similitude
parcel
parget
partial
partision division
passion suffering
passeover one of the Jews Feasts
pathetical gr. vehement
patriarch gr. chief father
patrimony fathers gift
patronage defence
patronize defend
pavilion tent
paucity fewness
pavement
peccavi I have offended

parti-

peculiar proper
pensive sorrowful
penticost gr. Whitsuntide
perceive
peregrination journying in a strange Land
peremptory resolute
perfect
period end
perilous dangerous
Permit suffer
Permutable changeable
Perpetuity a continuance
Perplexity trouble, grief
persecute
persist
persevere } continue
Perspicuous evident
participate partaker
Pervert overthrow
Peruke hair laid forth
Perverse froward
Pedegree a stock
petition prayer
Phantasie imagination
pheasant
pharisee one of that sect
physognomy knowledge by the visage
physick
phrase gr. form of speech
phrenzie gr. madness
philosophy gr. study of wisdom
pigeon
pirate sea-robber
piety godliness
pillage spoil in war
pilot } a sater-guider of a ship
plaintiff the complainant
planet gr. wandring star
plausible pleasing
plenitude fulness
plume feather
plurality more then one
policy
poitrel ornament for a horse breast
poet gr. a verse-maker
poetress a woman-poet
polish deck
pollute defile
pomegranat fr. of fruit
ponderous weighty
populous full of people
postscript written after
protract defer
popular pleasing the people
preamble fore-speech
precept command
predecessor before departed
predestinate appoint before
precious
precinct compass
predominant ruling
preface see preamble.
prejudice hurt
prejudicated forestalled
premunire forfeiture of goods
preparative preparation
preposterous disordered
prerogative privilege
presbyterie gr. eldership
prescript decree
prescription limitation
prest ready
primitive first
priority first in place
pristine old

probation allowance
prodigious monstrous
proceed go on
profound deep
prophane ungodly
prognosticate fore-tell
progeny off-spring
prohibit forbid
prologue see preface
prolix tedious
prompt ready
promulgation see publication
propitiatory sacrifice to pacifie
propose propound
propriety property
prorogue put off
prostitute set open for uncleanness
prophesie fore-tell or expound
prophet gr. he that prophesieth
prospect a sight a far off
prowess valiantness
prose the writeing that is not verse
proselyte gr. stranger converted
prostrate fall down
protect defend
provocation prohoking
provident fore-seeing
prudence wisdom
psalm heavenly song
psalmograph writer of
plalmist } psalms
psalter book of Psalms
publish set abroad
publique open
publican toll-gatherer
publication publishing
purgatory place of purging
pursuit following
puissant powerful
putrifie corrupt.
Quadrangle four-cornered
quadrant four-squared
queach thick heap
quintessence the chief vertue
quotidian daily.
Rapacity
rapine violent catching
ratifie establish
real unfeigned
receipt
receit
recognisance acknowledgement
recoil go back
reconcile bring into favour
recreate refresh
redeem buy again
redemption buying again
refection refreshing
reflexion calling back
refer put over
refuge succour
regenerate born again
regiment government
register calender
reject cast away
rejoynder
reiterate repeat
relate report
relation reporting
relapse back-sliding
relaxation refreshing
relinquish forsake
remit forgive
remiss lose
remorse prick of conscience
remove renew

renounce

renounce * forsake
repast food
repel put back
repeal call back
repose put trust in
repress put down
repulse putting back
repugnancy contrariety
repugnant contrary
repute account
resign give over
restauration restoring
resume take again
revoke call back
rhetorick Art of Eloquence
rhetorician gr. skilful in Rhetorick
rheum gr.
rogue
ruinous ready to fall
rudiment first instruction
rupture breach
rustical clownish.
Sabbath rest
sacriledge Church-robbing
sacrament holy sign, or oath
sacrifice
sadduce k. secary
safeguard safe-keeping
saint holy one
sanctification holiness
salubrity wholsomness
sanctitie } holiness
sanctimony }
sanctuary holy place
sandals gr. slippers
sapience wisdom
satiety fulness
satyr skipping deity
saturity fulness
savage wild
sauce
scalp pate
sacrifie launce a sore
scepter sign of rule
schism breach
schismatick that useth a schism
scripture writing
scruple doubt
scrupulous full of doubts
scourges
scurrility saucy scoffing
seclude shut out
sectary see schismatick
secondary the second
seduce deceive
sedulity diligence
seigniory Lordship
seminary a nursery
senator Alderman
sensible easily felt
sense
sensual brutish
sepulchre grave
sequel following
sequester to remove from, or bill
plate
service
sergeant
servitude bondage
servile slavish
severity sharpness
sect kind
significant plainly signifying
simplicity plainness
sinister unhappy
situation placing

slaughter
slice
sluce
soar mount high
sociable fellow-like
solace
solution unlowsing
society fellowship
solicit move
summary brief
sophister cavilér
sorcery
soveraign chief
spacious large
specifie signifie
special
spicery
spleen gr. mile
spongeous like a sponge
spruce
squinancy k. disease
stat on standing
stability sureness
stillatory a distilling place
stipendiary that serveth for wages
studious diligent
style manner of speech
submis lowly
suborn procure a false witness
subscribe write under
substract } take from
subtract }
substitute deputy
subtile crafty
subversion overthrowing
succeed follow
suggest
sulphur brimstone
summarily briefly
superficies upperside
superfluous needless
superscription writing above
supplant overthrow
support bear up
supposition supposing
suppress
superior higher
supremacy chiefdom
surcharge overcharge
surmount exceed
surcingle
suspence
surplus set overplus
survive overlive
synagogue place of assembly
sycophant tale-bearer
synod general assembly.
Tabernacle tent
timerarious rash
timerity rashness
temperature temperateness
temperate keeping a mean
temperance sobriety
temple a Church
tempestuous boysterous
temporize to serve the time
temporary for a time
terrestrial earthly
tennity smallness
terrach gr. governour of a fourth part
tenure hold
termination ending
thwite shave
timerous fearful
terrain every other day
testification witnessing

theolo-

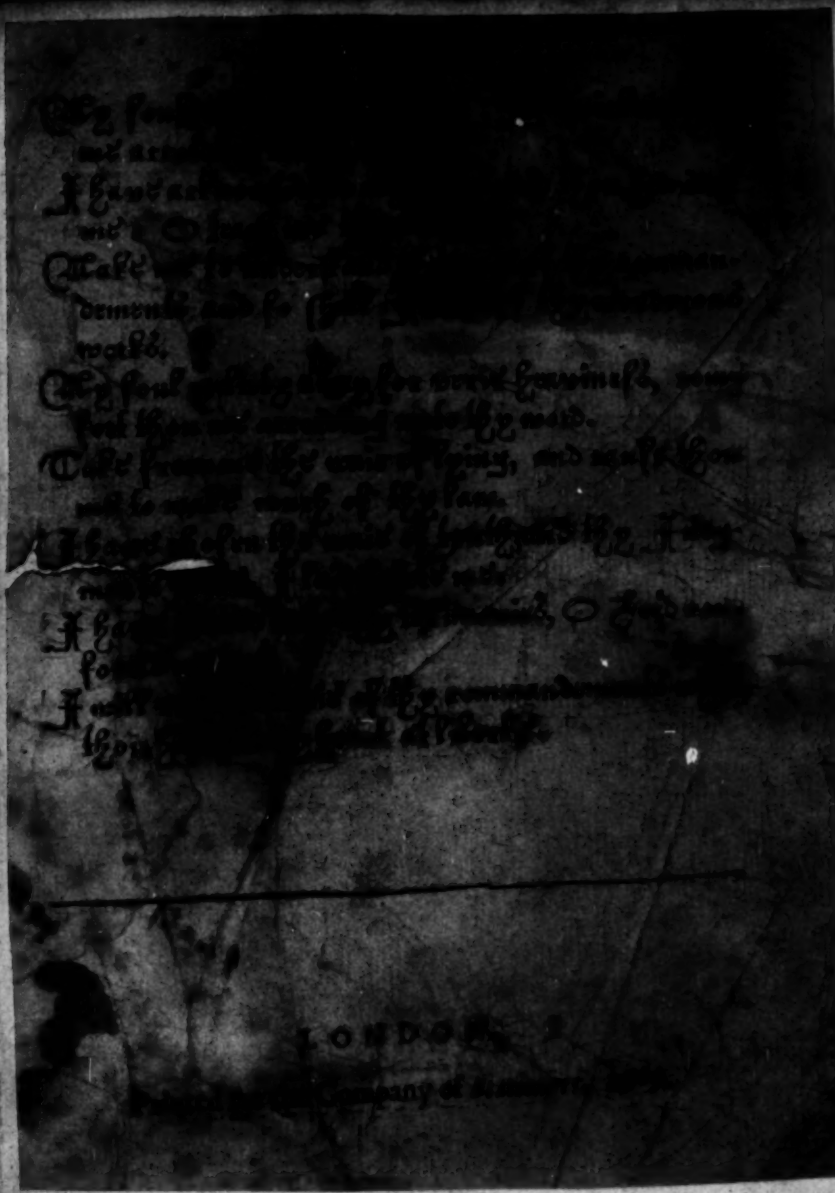
theology gr. divinity
thyme lt. herb
tractable easie to handle
tractate a treatise
tragedy a solemn play
tradition delivering from one to another
traffique bargaining
transfigure change
transitory soon pass away
tranquility quietness
transfer convey over
transform transfigure
transgress break
translate turn
transport carry over
transpose change
triangle three cornered
tribunal judgement seat
tripartice threefold
trivial common
tribe company
tromp decree
triumph great joy
triumphant rejoycing for the conquest
tribute
truce peace
turbulent
tympany lt. dropsie
Vacant void
valour courage
vanquish overcome
vapour moysture
vendible salable
venerable worshipful
verse make verses
venereal filthy
vesture } garment
vestiment }
vice
vicious
view
vincible
victorious that hath gotten many victories
vineyard orchard of grapes
vigilant watchful
visitation going to see
vision sight
ulcer bile
union unity
unite join
universal general
urine stale
unsatiable that hath not enough
vocation calling
volubility swiftness
voluptuous given to pleasure
urbanity courtisie
usurp take unlawful authority
utility profit
vulgar common
wages
wager
weight
wrought.

FINIS.

[illegible] Reader.

[illegible], notwithstanding my former Reasons in the Preface, [illegible] thou doubtest that the little Child may have spoiled his book before it be learned; thou mayest fitly divide it at the latter end of the Second Book, or thou mayest reserve fair [illegible] Copies until he can read.

But if thou think it be either for hardness of rule, or length of matter, unfit for Children; plentiful experience in very young ones (believe him that hath tryed) doubtfully confute thee. Therefore to dislike before thou hast either tryed, or diligently read, were either to be rash or unkind.

Farewell.

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